ELEMENTS OF RELIGIOUS PEDAGOGY

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A Course in
Sunday School Teacher-Training

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CONTENTS

PART I

Child Study

PART II

Some Elements of Psychology

PART III

The Art of Teaching

BOOKS FOR SUPPLEMENTARY READING AND REFERENCE

(Those marked with a * are especially helpful.)

Child Study

*Fundamentals of Child Study. Edwin A. Kirkpatrick.

Child Study for Teacher-Training. Dr. Charles Roads.

Children's Ways. Dr. James Sully.

A Study of Child Nature. Elizabeth Harrison.

Some Fundamental Principles of Sunday and Bible Teaching. Dr. Hall, Pedagogical Seminary, vol. viii.

Children's Interest in the Bible. George E. Dawson, Pedagogical Seminary, vol. vii.

The Child and the Imaginative Life. McCrady, Atlantic Monthly, vol. c.

The Contents of Children's Minds on Entering School. Dr. Hall, Pedagogical Seminary, vol. i.

*The Teacher and the Child. H. Thistleton Mark.

Religious Periods of Child Growth. Christman, Educational Review, vol. xvi.

The Spiritual Life. Dr. Coe.

Sunday School Work and Bible Study in the Light of Modern Pedagogy. Pedagogical Seminary, vol. iii.

The Religious Content of the Child Mind. Dr. Hall, Principles of Religious Education, chap. vii.

Preservation Versus the Rescue of the Child. J. T. McFarland.

The Book and the Child. J. T. McFarland.

Letters to a Mother. Blow.

The Child and the Bible. Hubbell.

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*The Unfolding Life. A. A. Lamoreaux.
The Psychology of Religion. Starbuck.
*The Study of the Child. Taylor.

Psychology

*Talks to Teachers on Psychology. Dr. William James.
*Psychology and Psychic Culture. Halleck.
A Primer of Psychology. Titchener.
The Art of Securing Attention. Fitch.
Psychological Principles of Education. Horne.
How to Hold Attention. Hughes.
Thinking and Learning to Think. Schaeffer.
How to Strengthen the Memory. Holbrook.
*Mental Growth and Control. Dr. Oppenheim.

The Art of Teaching

*The Seven Laws of Teaching. Gregory.
*The Point of Contact. Du Bois.
*Primer on Teaching. Adams.
Method of the Recitation. McMurry.
Herbart and the Herbartians. DeGarmo.
The Teaching of Bible Classes. Lee.
The Art of Questioning. Fitch.
The Art of Questioning. Horne.
The Use of Biography in Religious Instruction. McMurry.
Manual of Biblical Geography. Hurlbut.
Principles of Religious Instruction. Kent's Chapter on Geography.
*A Manual of Methods for Sunday School Workers. Trull.
Missions in the Sunday School. Hixon.
Holding the Ropes. Brain.
How to Interest Children in Missions. Crowell.

General Helps

*The Pedagogical Bible School. S. B. Haslett.
Sunday School Teaching. W. W. Smith.

Grading the Sunday School. Axtell.
Sunday School Organization and Methods. Roads.
How to Conduct a Sunday School. Lawrance.
The Principles of Religious Education.
*Principles and Ideals for the Sunday School. Burton and Mathews.
Modern Methods in the Sunday School. Mead.

Illustrative Work

Henry Ward Beecher's Yale Lectures on Preaching has a very helpful chapter on "Rhetorical Illustrations"; C. H. Spurgeon's The Art of Illustration is exceedingly suggestive. * Hervey's Picture Work, Maltby's Map Modeling, and Hurlbut's The Bible Atlas are valuable helps. The Perry Picture Company, of Malden, Massachusetts, and the W. A. Wilde Publishing Company, of Boston, furnish excellent copies of standard pictures at one cent each. The Globe Bible Publishing Company, of Philadelphia, furnishes photographs of the Holy Land at ten cents each, and Underwood & Underwood, of New York, are headquarters for stereopticon views.

PART I
CHILD STUDY

CHAPTER I

INTRODUCTION

Sunday School and Secular School. The Sunday school occupies a field very different from that covered by the secular school. In many ways the two cannot be compared at all. (1) The whole atmosphere is different. The Sunday school is held in the church and on Sunday, and all wear their best clothes—facts in themselves enough to put the two institutions into different classes. (2) The object is "not so much to impart knowledge as to mold character." (3) Viewed as a school from the merely secular standpoint, it is subject to limitations that are well-nigh fatal. It is restricted to a single hour on a single day of the week, and half of this time is taken up with what the secular teacher would call preliminaries. The teachers are not paid, and with some exceptions have not been trained for their work. Attendance is purely voluntary on the part of both teacher and pupil. The state compels; the church can only invite. If the home is careless, the pupil may play truant with impunity. Methods of discipline highly successful in public schools fail utterly: the slightest word may cause the pupil to come no more. But there is no need of comparing the two; they are on different planes.

The Object of the Sunday School. The Sunday school worker must realize at the outset that he is not a teacher in the merely secular sense, but that he is, rather, a teacher in the sense that Jesus was a teacher: he is a molder of human souls. The object of the Sunday school is to impart the great truths of morality and religion and to translate them into action and character. To teach well in the Sunday school requires skill and experience. Trained teachers are as imperatively needed as in the secular school. Indeed, the need is greater. In the Sunday school everything depends upon the teacher. If he is skillful and magnetic the limitations that we have mentioned will disappear. At-

tendance can be won without compulsion; discipline is a matter of sympathy and of knowledge of one's pupils; the hour is merely an opportunity, and if it is used rightly it is ample. The Sunday school teacher must realize that for the moment he is like his Master, who "went up into a mountain, and when he was set, his disciples came to him." His attitude should be constantly this: These souls have come to me of their own accord for an hour; I may do with them what I will; I *must* hold and mold them; I must use every moment of this precious time as if it were pure gold.

Secular School Methods. Widely as the Sunday school and the public school may differ in object and in methods of work, there are fundamental matters where they coincide. The most important consideration is that they work upon the same material—little children, adolescents, and young men and women. The public schools are beginning to realize that the first requisite of the teacher is a knowledge of the pupils he is to teach. If he does not fully understand them —their point of view, their capacities, their limitations, their ways of thought, their physical peculiarities—he is a failure from the outset. Hence the schools of pedagogy, and the attention that is now being given to child study, to psychology, to methods, to educational science. All this is exceedingly practical. "The science of education," says Bishop Vincent, "is only a systematized knowledge of human nature," and it is needed precisely as much by the Sunday school teacher as it is by the teacher in the public schools.

Sunday School Classification. Psychologists recognize four great stages in the period of a child's physical and mental development: (1) The Primary stage of childhood, succeeding infancy, and reaching from about the age of three to the age of five or six; (2) the Secondary, covering the years from six or seven to eight; (3) the Preadolescent stage, those from nine to twelve; and (4) the Early Adolescent, reaching from thirteen to sixteen. To these successive stages in natural development we shall hereafter give closer attention. They are mentioned here because our public schools generally are as closely as practicable graded in accordance with them. They *have to be* thus graded, not because any school authorities have so decided, but because of the profound changes

that nature makes in the growing child. It is as important in the Sunday school as in the secular school to recognize this natural classification. Two or three conditions supply appropriate names for the Sunday school departments: (1) The Cradle Roll, which cares for infants during the first three years of their lives; (2) the Beginners' Department, which includes children of three, four, and five years; (3) the Primary Department, for children aged six, seven, and eight; (4) the Junior Department, for children of nine, ten, eleven, and twelve; and (5) the Intermediate Department, for youths from thirteen to sixteen. Beyond these come (6) the Senior Department, (7) the Teacher-Training Department, and (8) the Adult Bible Class.

The Elementary Departments. "First and chiefly," says Dr. Forbush, "it [the Sunday school] is the agency, supplemental to the home, where children and young people are taught." The most important work in any Sunday school is that done with its boys and girls. All plans for bettering the school should begin with them, and all plans for retrenchment and economy should reach them last of all. No other departments so imperatively demand trained workers; the material is plastic as no other, and the molding of it requires the very highest skill. The study of childhood and the methods of molding it is regarded now by all educators as the most important branch of the teaching profession. It is obvious, therefore, that every complete course in teacher-training must begin with a study of the elementary departments. The center of our Sunday school system is the child. If we can reach him as we should, we can reach all the rest; but to reach him we must understand him completely.

Child Study. Much has been written during the past ten or fifteen years of what some would call the new science of child study. Under the leadership of Dr. G. Stanley Hall every phase of child life has been investigated with modern scientific thoroughness, and that the results arrived at have very largely influenced educational methods no one can deny. Dr. Hall has himself summed up the matter in this way: "It has almost re-created the department of juvenile criminology; has revolutionized and almost re-created school hygiene; made adolescence, a strange word ten years ago, one of the

most pregnant and suggestive for both science and education; given us the basis of a new religious psychology, and laid the foundation of a new and larger philosophy and psychology."

The basis of the science is the fact that children are not merely adults in miniature; that they are not merely little men and little women; but that physically and mentally they are peculiar to themselves. There are certain well-defined stages in their lives: the child of four is vastly different from the same child at ten, and almost totally different from the same child at fifteen. There are certain periods of rapid growth that affect the whole nature of the child; there are periods when memory is peculiarly active, periods when reading matter is especially demanded, when the imagination is dominant, and when play is the ruling force. There are the chum period, the awkward age, the bashful time, the smart age, and the show-off period. "Child study," says Kirkpatrick, "is properly concerned with all the changes that usually take place in human beings before they reach maturity. Most of these changes occur before the age of twenty, but some may not appear until ten or fifteen years later."

Teachers Who Do Not Understand Children. Most failures in the elementary departments arise from the mistaken notion that children are merely adults in miniature. Men and women sit perfectly still during the Sunday school hour, therefore children should be compelled to do the same; good results are obtained by lecturing and preaching to adults, therefore the same methods should be used with children. Many seem to consider that the position of the teacher is a fixed one in front of the class, never to be varied during the hour save as it becomes necessary to reach over and shake some incorrigible wriggler. I have personally been in many schools where the primary teacher has been so constant an object of commiseration that she has come to look upon herself as a kind of martyr. Many times, indeed, she is such from the fact that she is required alone to do work that should be divided into eight or ten parts, but more often she is the victim of false methods and mistaken ideas. Almost the whole energy of some elementary teachers is expended in the attempt to maintain order. I have seen good,

faithful, conscientious workers come from their hour of teaching almost exhausted. "The children were awful to-day," they would sigh; "what *shall* I do with them?"

The Difficulty is to be traced to lack of organization and of method. Nothing of the kind may be found in our best public schools, for the simple reason that the schools are carefully graded, and the teachers are compelled to understand children and school organization and methods before they are intrusted with the charge of a room. They understand perfectly that "children cannot be kept in order by force," that they cannot be reached in the same way as adults, and that they cannot be allowed to govern themselves. The teacher who understands children knows that there must be constant variety, a careful grouping of ages, a constant appeal on the level of the child's knowledge.

The Object of the Course. Naturally, therefore, we shall begin with a study of the Sunday school child between the ages of three and sixteen. With that marvelous world of infancy before the age of three, that period on which a whole library of books and articles has been written, we shall do nothing. From the standpoint of the Sunday school it is the Cradle Roll period, the period during which the mother is supreme in the child's life, or, in the words of Dr. Hall, the time when the mother stands for the child "in the place of God." Then, too, we shall omit some things which are regarded as fundamental in the science of child study. Our problem is to make use only of those principles and discoveries which will be of practical value to the Sunday school worker. With child study and pedagogical psychology and the like as mere fads or educational hobbies we have no sympathy. We shall seek only those things that are supremely practical and founded on hard common sense.

CHAPTER II

THE PHYSICAL BASIS

Physical Elements. All child training begins with the element of the physical. The object of the Sunday school is primarily spiritual; its chief aim is the molding of character; yet like everything else in human life its foundations rest upon the earth. It must begin with the physical; success or failure may depend wholly upon physical elements. The school, for instance, which perches a four-year-old boy on a high pew with his legs dangling, his heels knocking against a board, boys to the left and right of him, and tries to compel him to sit perfectly still and be preached to for an hour may be highly spiritual and deeply in earnest, yet it is flying in the face of nature, and, so far as the boy is concerned, the result of the work must be called failure when compared with the results which might have been accomplished with right methods. In many Sunday schools teachers are placed at great disadvantage when compared with teachers in the secular schools, because of inadequate quarters provided with uncomfortable and unhealthful furnishings. One inevitable result of the adequate training of teachers will be a concerted effort to secure for the pupils the most favorable physical conditions.

A Separate Room for the Elementary Departments. The work of the average Sunday school must be done in quarters far from ideal. In most cases this cannot be avoided. The Sunday school exists usually as a department of a church, and it is compelled to be content with what the church is able to furnish. In the smallest churches, which have only the audience room to offer, the Beginners', Primary, and Junior Departments are of necessity seriously handicapped. But no matter what the condition of the church may be, one thing must be understood: the little children must have a room to themselves. This is imperative. It should be the first work of every Beginners', Primary, and Junior teacher

who has not such a room to secure it as soon as possible. The church must do its best to supply this need in some way.

Common-Sense Requirements. As to the location and arrangement and care of the room, much may be learned from the public schools. The room should be located, if possible, on the ground floor; the entrance should be from the side or the rear; it should be bright and cheerful, and so arranged that no pupil will be compelled to face a window. The heating arrangement should be adequate; the temperature should be from sixty-five to seventy degrees. Those who find this too cold should wear heavier clothing; Americans as a general thing keep their houses and public rooms too warm.

Furnishings. The indispensable things in a primary room are small chairs, an organ or other musical instrument suitable for accompaniments, a blackboard, a table for the teacher, and charts and pictures suitable to illustrate the work in hand. The iniquity of placing children for an hour on seats where their feet dangle need not be dwelt upon. Good primary chairs may be bought for five dollars a dozen. In case the class must use the pews in the audience room, low benches may be secured at a nominal sum to be used as foot rests. The worst possible room is one with a tier "gallery." Mrs. Sara J. Crafts has thus described an attractive primary room:

"The floor of my ideal room is level, and covered with a bright, cheery carpet. By my side stands my little table, useful in many ways. My bell is not on it, for I lost that [purposely] some time ago.

"I am sure you never saw anything more comfortable or cunning than those little cane-seated chairs without arms, and with seats only twelve inches high. During the introductory and closing exercises the little chairs are arranged in straight rows in front of me, but when I give the lesson to my assistant teachers they are clustered in groups about each teacher, who also sits in one of the little chairs, so that she may literally become as a little child.

"There is plenty of light and fresh air in my room, abundance of sunshine coming in and making us glad.

"There are pictures and mottoes on the wall, brought by the children to decorate their Sunday home. There are plants and vines at the windows which require a little of my attention through the week. They add much to that element of 'at-homeativeness' which I would have pervade everything.

"Over in a corner is a small cabinet which has in it treasures for illustrating the lesson, such as my picture scrapbook, maps, blackboard outlines, etc.

"My blackboard is not very large, and stands on a light easel, so that I can move it to the most advantageous positions.

"The organ is placed at my right hand. Its sweet and sure tones enable me always to give the children the right pitch, and in other ways it is a great help to us all." [1]

Organization of Beginners' and Primary Departments. The ideal Sunday school is made up of small classes throughout. Many teachers seem to consider a class of three or four hardly worth the while, but in many ways such a class is ideal. The best teaching is ever that where the teacher can get close to the hearts of the taught. Where it is possible to have a separate room for the beginners, a superintendent and one or two assistants can do the work in the way that teaching is done in the secular kindergartens. But when the children are six years old and enter the primary, there must be classes in order that the grade work may be done. The classes here should if possible be limited to six pupils each. The superintendent conducts all the general exercises, and teaches the International Lesson to all the children, the class teachers having fifteen minutes of the hour for the supplemental lesson. In the Beginners' Department the International Beginners' Course prepared specially for children three, four, and five years old is taught; and the supplemental verses are woven into the opening talk and program. Now, however, the new International Graded Lessons are ready for use, and their use will render supplemental lessons unnecessary.

The Preliminary Record. The room properly fitted and the classes organized, it is time to become acquainted with those

[1] Open Letters to Primary Teachers.

who are to be taught. In the public schools it is being insisted upon more and more that each pupil shall be thoroughly examined for physical weaknesses and for significant facts in his life history. The Sunday school teacher has the child for so short a period that it will be impossible to go far with such work; but there are certain things that the Sunday school teacher should know if she is to take full advantage of her opportunity. The teacher who has been given a new class or division should begin her work by making a careful study of every child under her care. She should consult the public school teachers who have her division during the week, and she should also visit the mothers and gain if possible their sympathy and coöperation. If this work is divided, and each teacher in the primary room is made responsible only for those in her class the task will not be a hard one. The teachers can then have frequent conferences, and each can feel that she knows all the class.

The Home Life of the Pupil. To know the child's home environment is very important. In small country schools there will be no difficulty; the community is almost a great family where each knows intimately all the others. In the larger schools, however, it is very different. The teacher is appointed to a class; it is merely a mass of children each externally much like all the others. If she is versed in the knowledge of human nature, she may make shrewd deductions as to the homes and the training of the individual pupils; but only a personal visit, and perhaps many personal visits, will give her all that she should know. What is the race of the parents? What is the father's occupation? Is the home religious? Is the child sympathized with in its Sunday school efforts? Can the home be depended upon for coöperation? What has the child been taught of the Bible or of religion? How do the parents spend the Sabbath? What methods of discipline is the child accustomed to? Has he been taught to obey? Is he the only child in the family? These are important questions. Knowing a child's home life, one knows instinctively the plane upon which to meet him and the appeal that will be effective. The best teaching concerns itself not with the mass—that is, the class as a whole—but with the individual learner. It is soul to soul.

The Physical Senses. Is the child defective in any way? Can he from where he sits see the blackboard perfectly? Is he near-sighted or defective in his vision in any way? Is his hearing impaired? If he is dull or inattentive, may it not be caused by failure to hear the teacher? Dr. Kirkpatrick is authority for the statement that "a large proportion of the children classed as peculiar or inattentive by the teacher, especially if they have a dull or heavy look, are usually found to be defective in hearing. . . . The moral effects are often worse when children are defective in one ear only, or a part of the time only, for they are much more likely to be misunderstood by teachers and unjustly blamed for not paying attention or not doing as directed, since the teacher knows that they *have* done better, and thinks they *can* do better now if they will."

Delay and Precocity in Development. Children cannot be classified by a mere age division. The city boy is more precocious than the country boy, though less developed in body. Scores of elements come in to influence or retard development, physical or mental. He may be at a growth period when everything is subservient to the merely physical. Says Dr. Forbush: "This boy comes of a slow, stolid, substantial stock and matures slowly. Here is one of a tropical temperament, who is precocious. Sickness, lack of nutrition or care, an accident, a sorrow, may have kept that one back. This shows how necessary it is to know the exact home conditions and the life history in order to know the boy." [1]

The Need of Such Work. No one who has made such a study of a child will ever be skeptical as to its value. I have known teachers to take a new interest in their work after once they had been led to get intimately acquainted with their pupils. A mere class of "young-uns," to be met and wrestled with once a week, was transformed into needy, lovable human souls, that appealed to all the motherhood in the teacher's nature. Freddie is diffident and woefully inattentive; he is supposed to be stupid; his former teacher declares that it is useless to try to do anything with him. But his stupidity is in reality due to defective hearing or

[1] The Boy Problem.

other physical cause, often easily removed by a physician, such as adenoids. He has never been understood and has never had proper sympathy or training. He nearly died with scarlet fever at six, and the attack left him puny and nervous. His home is one of poverty; the father is lazy and drunken and the mother with her six children is doing her best, but is discouraged. Knowing this, how your heart warms up to the unfortunate little boy! how different will be your teaching from what it was before you knew! And it will be so with all the class. Each is a little human soul with a point of approach that is easy and natural if only once you can find it. It is only by knowing all that one can teach perfectly the things that are for the child's temporal and eternal good.

CHAPTER III

CHILD ACTIVITY AND IMITATION

Child Activity. The most characteristic feature of childhood is its restlessness. The healthy child is a miracle of activity; one can never cease marveling at the tireless energy of a four-year-old boy; he is never still a moment save when he is asleep. He slips rapidly from one thing to another; one can no more keep him still than one can still the wind. He is incapable of sustained attention; the world is a great wonderland to him, as marvelous as that which Alice entered through the rabbit hole, and he lives in a state of continual excitement. Everything is new and perfect; marvels so swarm on every hand that he must jump rapidly from wonder to wonder. His feeble power of sustained attention is not a defect; it is nature's safeguard against a one-sided development. The teacher who compels attention to books for long periods is working against nature; he is making the child lopsided. The activities of child life should not be repressed by the schoolroom, they should be directed. The weak power of sustained attention should not be treated as a defect, it should be recognized as a source of power, and used. There should be frequent changes of program; the school should be ruled by "Do" rather than "Don't"; there should be expression rather than repression. It is the work of the teacher to enlist the superabundant activities of the child and turn them from prankish channels into useful work. The old method was to compel order; the new method is to win it.

Lack of Discipline in any schoolroom is merely the teacher's lack of knowledge of her pupils. If the school goes wrong, seek the cause not in the school but in yourself. Have you lost the attention of the class? Are the boys at the back sticking pins into each other and squabbling over caps? Perhaps you have been too long at one point. Vary your program suddenly. Say with a change of tone, "I have something here that I want to show you." Every eye will instantly be turned in your direction. Is the school restless

and growing unruly? Perhaps you have kept it sitting still too long. Have it arise for a motion song or a march about the room. The position of the pupils should be changed constantly. At the repeating of one verse they should arise; for another exercise they should face the rear, then they should sit, then arise and march about the room. The teacher may sometimes stop with profit and put them through a short gymnastic exercise. The key to child life is action. The child must have something to do continually; he demands employment, and if nothing is given him, he will find something himself. The expert teacher keeps everyone in the room busy.

Scolding. Is the school cross and incorrigible? Examine yourself. Have you been cheerful and sunny? Children reflect the teacher like a mirror. Have you been scolding? That would be a great mistake. Scolding does no good anywhere. There are hundreds of ways to correct and to restrain and to rule children without scolding them. The whole atmosphere of the Sunday school room should be one of love and cheerfulness and mutual helpfulness.

Expert teachers handle disorder without calling attention to it. The mischievous boy in the rear may be called out to help assist in the work, or a group of restless, playing ones may, on one pretext or another, be separated and located in other seats, the teacher meanwhile not changing at all the tone of her voice and not interrupting the course of the lesson. The ideal teacher disciplines her school without its suspecting her action for a moment.

Children Misunderstood. Much that children are scolded and punished for is not intentional mischief at all. The child who in her mother's absence painted the parlor chairs red honestly expected to be praised for her work. I have known a child to be scolded and even shaken because he was sleepy in Sunday school, and another violently threatened because he pounded with his heels. Professor Marks makes this very clear:

"In good sooth, many of the things we call 'naughty' are not naughty. Many a time when a child is made unhappy in a railroad carriage, to the discomfort of all the passengers, it is somebody else who is restless and fidgety and causes

all the trouble, not the child; it is the grandmother or mother who can't sit still, some 'fixed idea' of childish naughtiness seeming to haunt her like an evil influence—a veritable bee in the bonnet. Think of the little mortal, every nerve in his body twitching with desire for activity—a desire which he cannot help, but which simply means that he is alive—his blood coursing uneasily in limbs doomed by the fiat of his elders to be still! Moreover, children's movements are sometimes misunderstood. Some kind little impulse may be swaying the child, and he starts to perform the service. Small enough it may be, perhaps, even mistaken; but it was a genuinely good impulse, and the service the best the child knew how to render. Especially should we remember that physical movements, something to be *done*, even though it may at times be contrary to the present mood or wish of the adult who is with the child, is the one way the child has of expressing moral impulse. He has not yet learned to talk his morals; he can but try, act, and make mistakes." [1]

Gentleness, patience, kindly explanation, tact, and, above all, sympathy must he have who would mold childhood. There must be no unnecessary harshness. The child that refrains because of fear of a whipping has not been morally benefited at all.

Activity Enlisted. "Activity is the watchword of modern pedagogy." "Keep the scholar busy and he will not be disorderly." "Young children," says Dr. Hall, "cannot exercise their minds to good effect when sitting still." How to keep the child employed in Sunday school is a question that requires much careful study. Each teacher must think it out in view of his own conditions. A few general suggestions may be made, however. If you are to show a picture, call a boy to hold it before the class. Vary the exercises continually. Use the blackboard constantly, if it is only to print words on. Get a boy to erase it. Have it moved into the light. Bring interesting things—nests, flowers, pictures—and ask questions. If a pupil is inattentive, call upon him frequently. Use praise freely. If there is disorder, go and stand by the disorderly ones, all the time continuing the lesson. If a

[1] **The Teacher and the Child.**

child must be dealt with, retain him after the class is dismissed and try to make a friend of him.

Imitation. This brings us to the next great characteristic of childhood—imitation. The child is a mirror held up for those about it to see themselves. Whatever he sees he imitates: the boy goes to church, and thereupon plays church for a week; his father is a carpenter, and he must play building houses; he imitates a horse, an engine, an automobile. There is also a reflex imitation. "I once laughed," says a teacher, "and instantly the whole school laughed, though they knew nothing of the cause of my laughing." This is an exceedingly potent element in Sunday school work. Like teacher like school. The joyous, laughing teacher has a cheerful, eager class; the irritable teacher has a class that acts as she feels. The best criticism of one's teaching comes always from watching the moods mirrored by one's class.

The Teacher is the First Lesson. It is therefore highly important that the teacher watch herself. One has testified that after sixty years he remembers his first teacher as the sweetest and most beautiful woman of his whole life; that he can remember, as if it were yesterday, the exquisite neatness of the dress she wore and the flowers she always brought for the desk. This he reckoned as one of the most potent influences that ever touched his life. "The first requisite that should be required of the teacher," says a wise observer, "is that she should make herself personally attractive so far as may be to the children. The teacher, whether he will or not, is the first object lesson the pupil ever receives in school." The children should never see their teacher other than serene, and cheery, and radiant with sympathy.

The Reflex of the Home. The element of imitation enables us to detect weak places in the child's training and environment. Here is an example quoted by Russell: "Boy, Irish, age seven. Stood drinking water at a sink with his back to other people. Was making believe to be drinking in a saloon with his feet crossed and remarking on the quality of the drink to the imaginary barkeeper. Paid imaginary money and received imaginary change." [1]

[1] Child Observations.

The little fellow needed help such as only the most careful Christian worker could give. Preaching and mere precept would benefit him very little. He needed to be appealed to on the motor side. He needed better objects for imitation. The ideal is that "the atmosphere of the child's life should be one of happiness, pleasure, joy, beauty, and occupation," and it is the duty of the Sunday school to supply these elements as far as it is possible within the time given it.

Varieties of Imitation. Those who have studied children have differentiated several varieties of imitation in them, but for our purpose we need study only two: dramatic imitation and idealistic imitation. In the first the child "makes believe" that he is a bear, or a dog, or a horse, and acts out the part sometimes so intensely as to forget for the time his own identity. The teacher may often direct this instinct very profitably. "For example, some sixth-grade children, who were taught geography in such a way that with very little help and suggestion they eagerly presented in character the different races, in costumes which they had made, gained more of real development than in a term of formal memorizing." Children for diversion may be led to imagine for a moment that they are birds and flap their wings vigorously. In idealistic imitation the child tries to imitate some person or act that has appealed to him as peculiarly ideal. "A little girl of four," says Kirkpatrick, "who admired a little girl in a story who always walked and talked quietly and nicely, imitated her, and apparently thought of her as an ideal. In a similar way a boy of three seemed to have a pretty good idea of 'papa's jolly boy,' and sometimes when not feeling well made considerable effort to smile and look pleasant under the inspiration of that ideal. Such idealistic imitation is, however, largely a matter of training till the teens are reached." It is the privilege of the Sunday school to insist upon high ideals, and thus, even though the time is short, furnish subjects for imitation that shall leave a lasting impression upon the child.

CHAPTER IV

THE PLAY INSTINCT

The Nature of Play. There are several theories as to play. Spencer considered it simply as the outlet of surplus energy. Young puppies frisk and leap and chase and tumble over each other in sheer excess of animal life. The fountain of energy is so full that it bubbles over; the boy must shout or he will burst. But later investigators have added to this interpretation. Play is instinctive in its nature. "The form of the play is related to the instincts of the animal," says Kirkpatrick. "In general, the animal uses the same powers that his ancestors have used in gaining food, and avoiding enemies, and thus exercises the powers he will himself need to use when no longer protected by paternal care. Each instinct as it appears is thus developed and perfected by playful activity before it needs to be used seriously."

The Play of Children differs from that of the lower animals, just as the child himself differs from the animals. The kitten in play may steal softly upon a bit of cloth, pounce upon it, and toss and worry it precisely as if it were a mouse, but in all his play he will never rise one step above the small round of cat life. He originates nothing; he learns nothing from imitation. But child play not only imitates the manifold activities of human life, but it adapts and varies; it is governed by rules; and it requires even from the first something of self-control. Starting at first as mere activity, it becomes more and more complex until it shades off into work so naturally that one may not detect the dividing line. The plays of boys are more than half work. The children who prepare and furnish a packing box so that they may play keeping house, or who construct a ring and tent and apparatus for playing circus are in reality working just as hard as the adult who builds the "real" house or makes the "real" circus.

The Enjoyment of Play. It is needless to dwell upon the universality of play in childhood or upon the zest and vigor

with which every healthy child abandons himself to it during all of his waking hours. If the child does not want to play, the mother becomes alarmed; if he refuses to play, she thinks of sending for the doctor. He plays everything: now he is astride a stick and galloping hard, now he is a bear roaring most ferociously, now he is a mason building a tall chimney. Into it all he enters with intense earnestness; nothing in all his later life will ever be more real to him or be entered into with more intense delight. There is no difficulty in getting a healthy child to play. To repress the play instinct is to work against nature, and to cripple and to deform the life.

The Directing of Play. The function of play, then, is to prepare the animal for his adult activities. He is serving his apprenticeship; he is gaining physical and intellectual control of himself. The child who has played the best will succeed the most surely in life. The boy who leads on the playground may lead in business and affairs. The child should be allowed, indeed, encouraged to play, but his plays should be carefully watched and directed. It is not too much to say that education is merely the wise direction of the child's plays. Parents and teachers, therefore, should not regard play as a necessary evil; they should regard it as a necessity as much as food and drink and should provide for it and cultivate it with painstaking care. The Sunday school teacher should know what her boys and girls are playing, and should advise them and direct them in their games.

Social Plays. Play is of two kinds: the solitary and the social. In the former the child amuses himself: the little girl plays with her doll; the little boy plays with his "horse." But it is incomplete playing unless there is a witness. "See, mamma, how the hossie goes." Children are by nature social in their instincts, and the most ideal play is that where several play together, directed wisely now and then by an adult. Here we have the most potent source of education. In the group the fittest leads; the best informed lays down the laws. The boy who has never even heard of a zoölogical garden will have a lively realization of one after a day of play with boys who have actually visited such a place, a far livelier realization than could have come from any reading or description by elders, for he has acted it, and felt it, and

indeed for a time has *been* it. Thus children educate each other, not through precept and book, but through that most vital of all sources of knowledge and power—actual contact with the concrete, observation of the very object.

Imagination. For indeed it is the very object as far as educating power is concerned. It is not, perhaps, an actual circus that the boy takes part in, but his imagination supplies all deficiencies. Given a few lines and the child constructs the picture. To the boy riding the broomstick it is a real horse that he is guiding, to be governed carefully by all the rules that he knows. "So vivid is this early imagination that it sometimes interferes with the conception of truth. In the very early years of childhood it is difficult to say that a child is lying, even when he is not speaking the truth." This vivid power of imagination helps the teacher greatly in directing the child's play. One can do much with very little material to work with.

The Enlistment of Play. And this brings us to the great practical question that has so long engaged the minds of educators: Can we make use of this play instinct in the training of childhood? Plato declared that "Play has the mightiest influence on the maintenance and non-maintenance of laws; and if children's plays are conducted according to laws and rules, and they always pursue their amusements in conformity with order, while finding pleasure therein, it need not be feared that when they are grown up they will break laws whose objects are more serious." Herbert Spencer maintained that teaching should bring pleasure. "The monotonous drill of the olden times was uninteresting, if not painful. It implied that the true end of education was to reform, to recast the evil nature of the child into a goodly mold. The school, then, became a place of torture, and not a place of play."

Froebel. But the one whose name will always be connected with the practical enlistment of play for educational ends is Wilhelm August Froebel, 1782–1852, who devoted his whole life to a study of children and the methods of training them. It was Froebel's firm conviction that the first six or seven years of a child's life are all-important. He took as his motto, "Come, let us live with our children," and he

sought to direct with care every instinct and activity from the first. He dwelt constantly on "the importance of rightly comprehending the child even from his first appearance on earth and in the course of his cultivation, as well as in his nature and in his relations to his surroundings, especially in his relation to the world and to God; and it is by no means unimportant for parents and child, and first of all for child and mother, to see in what relation the child's plaything and play appears to himself, to his nearest surroundings, to nature, and to God—to all life.

"Peace and joy, health and fullness of life accrue to the child when his play, like his general development, is in harmony with the all-life. . . .

"It has indeed been stated, even at the beginning of this undertaking, as a fundamental truth, that the plays and occupations of children should by no means be treated as offering merely means for passing the time (we might say, for consuming time), hence only as outside activity, but rather that by means of such plays and employments the child's innermost nature must be satisfied. . . . In the self-occupation and play of the child, especially in the first years, is formed (in union with the surroundings of the child and under their silent, unremarked influence) not only the germ, but also the core, of his whole future life, in respect to all which we must recognize as already contained in a *germ* and *vital center*—individuality, selfhood, future personality. From the first voluntary employment, therefore, proceeds not merely exercise and strengthening of the body, the limbs, and the exterior organs of the senses, but especially also development of the heart and training of the intellect, as well as the awakening of the inner sense and sound judgment."[1]

The result of Froebel's studies and observations was the kindergarten, whose general methods and aims are now so well known.

The Kindergarten Idea. The kindergarten age is from three to six or seven. This is the object-period in the child's life. The range of experience is exceedingly narrow, but every door stands wide open and the world is enlarging

[1] Pedagogics of the Kindergarten.

rapidly. The ruling senses now are touch and sight; the child must handle and see, and if there is color and motion he is all the more interested. General precepts, golden texts —the abstract generally—interest him very little; they are beyond his comprehension. He knows and can appreciate only the concrete. He wants to play. The teacher to hold his interest must play with him, must show him something or do something or tell a story on the plane of his experience. Froebel began by giving playthings, "gifts" he called them—first soft balls of various colors, then a cube, and so on. The child while he played was taught color and form and movement and harmony. He was given many little songs and exercises all arranged in the order of his development. Many have criticised this system, as expecting too much of the child, and it is true that some of Froebel's followers have done ridiculous things in his name, but his underlying principle was sound. He has shown the only logical way.

The Sunday School Kindergarten. Children begin to come to Sunday school at three and even before, and they should be encouraged to do so. What shall be done with them? Between these "beginners" and the children between seven and nine there is a great gulf, how great only the experienced primary worker knows. There must be a separation. Shall we use Froebel's methods, and play with "gifts," and sew cards, and model in clay, and work with the sand table? Many of these methods are impracticable in Sunday school. A kindergarten hour for children while their parents were at church has been found helpful; and a church kindergarten that met five days every week has had a most gratifying success, but a distinctly Sunday school kindergarten department has not yet succeeded. Froebel's motto, quoted above, is sound, but the Sunday school can give them only one hour each week. We can, however, make use of the kindergarten idea. Nature has commanded that he who would teach children must appeal to them as nature intended. Dr. Haslett has given as the object of the Beginners' Department of the Sunday school, first, "A kind, active, obedient, and cheerful child," and second, "A sense of God's power, nearness, and kindness." He declares that the media through which the young child can be reached

are only six: "Sense-perception, memory, imitation, suggestion, general intelligence, and imagination." This gives at once the key. The Sunday school Beginners' Department (kindergarten) should train the child in kindness, activity, obedience, and cheerfulness, and on the religious side should dwell only on God's power, nearness, and kindness. Religion at this period should not be taught in its doctrinal bearings. It should be made a living, active, practical thing; it should be the religion of *doing*.

Method. Froebel opened and closed his kindergarten with prayer, all taking part. He taught much through simple songs. Thus far we are on firm ground; the Sunday school kindergartner's first duty is to find simple prayers to teach her class, and simple little songs which dwell upon the power and nearness and kindness of God. As to the materials and objects used to bring home lessons, much will depend upon the tact and common sense of the teacher. A nest or a flower or a leaf can be made to arouse all the curiosity and wonder in a child, and can lead him very near to the loving God. Pictures there should be in abundance, as good as can be procured, and there should be constant recourse to the blackboard. Every Sunday's lesson will suggest some object to be brought in—a flower, a seed, or the picture of an animal. Happily teachers in this department now have in the new Graded Lessons for Beginners admirable guidance and fine illustrations of right methods. The teacher must learn by experience and must adapt herself to circumstance and to the actual conditions in her own class. Book rules are to be studied only for their suggestiveness. She must keep herself from fads and hobbies and be governed by stern common sense.

Happy, then, the teacher who can play with her scholars and at the same time teach them eternal truths; happy the teacher who can make work play. The ideal beginners' class is that where the teacher is surrounded by a little circle of eager questioners and answerers, who are learning something new and good every moment, and who are having a good time because they are playing and not working. This is the true kindergarten idea, the enlistment of play for the building of character.

CHAPTER V

THE STORY AGE

The Child's Imagination. We have already seen how the child's play is directed and made real by his imagination, so real indeed that the line which divides fact from fancy is often lost entirely. The child, like the poet, is indeed of imagination all compact. There are no such things as miracles to him, for in order to recognize a miracle one must have had much experience and must know the laws of nature that have been transcended. The child, however, knows almost nothing of the world and its organization. He is surrounded with mysteries; every waking hour brings some new marvel. It is no more unreasonable to him that there should be fairies, and Santa Claus with flying reindeer, and Jack the Giant Killer with sky-reaching beanstalk, than it is that there should be birds and bears and a thousand varieties of men and women. The very little child believes everything, and why should he not? He has no standards yet of measurement. Everything to him is marvelous, but everything is possible; he lives in constant wonder in a borderland of mystery. He deals solely with objects; the immaterial is incomprehensible to him. His mind as yet can work only by making combinations of what he has seen and heard—kaleidoscopic pictures, but all the combinations seem real to him however grotesque they may be to the mature mind. The great, shapeless cloud in the west is the giant that Jack killed, or it is a flock of lambs; the moon has a real man in it, put there because he has been naughty; snowflakes are caused by God sweeping heaven; and toadstools are really seats for the toads and the fairies.

The Realm of Fancy. Children differ widely in this power of imagination, but the child is rare indeed who does not project himself more or less into the realm of the unreal. It is from this side of his nature that many child fears arise. The whistling of the wind, the moving of shadows, the roll-

ing of dark clouds, and such like often cause real terror. The child is standing precisely where the race once stood. The savage is a child of fears; his imagination supplies what his ignorance cannot, and he therefore stands in terror before many of the ordinary phenomena of nature. Superstition is but another name for the fancies and fears of the childhood of the race carried down to us by tradition. It is for this reason that the child absorbs so eagerly all of his parents' superstitions; they are natural to his stage of development and they soon become laws not to be questioned. At first the child's fancy is lawless and wild. It simply interprets the unknown in terms of the little round of facts and objects that are known, and the results are therefore often startling. The stars are the eyes of angels, the butterfly is a live pansy, ice is water gone to sleep, rain is God taking a shower bath. Everything is minutely objective; it is given local habitation and color and form. In my childhood every story that I read was located in actual places about my home, and the characters were real persons whom I knew.

As the child grows older his imagination becomes more and more orderly and creative. He now indulges in day-dreams. He is himself Robinson Crusoe on a desert island, or Alice in Wonderland, or Cinderella surrounded by fairy godmothers and princes and enchanters.

The Story World. This power of childhood to project itself with reality into the realm of the unreal has produced much of the world's poetry and romance. Myth and folklore belong to the childhood of races, as does also much of poetry. "The light that never was on sea or land" is the natural atmosphere of childhood. Every child is measurably a poet; he sees things with poetic eyes. "If we let the child alone," says Compayré, "and if education did not come in to put reason into his fancies, we should see him creating a new and complete mythology." But the child is not let alone, and for that reason his actual creation of fanciful things ceases early, but not so his intense enjoyment of the myths and marvels created by others. "Childhood," declares E. B. Bryan, "is the time to use myth and narrative history. . . . Myth offers a splendid opportunity to introduce the child to many of the forces and passions, hopes and fears,

victories and defeats that have made the world what it is." Childhood, then, whether it be of a race or of an individual, is the story age, the period when fancy dominates reason. The imagination in this golden time plays with iridescent hues about every episode, and then adds it with vivid distinctness to the gallery of memory. The story thus becomes one of the most important aids in the education of children.

Teaching by Stories. The theory that the child repeats during his development all the various stages in the evolution of the race is now generally admitted, and as a result the courses in the public schools have of late years been much modified. If we are to follow the paths laid out by nature, we shall educate the young child largely through the imagination by means of carefully selected story material. More and more are intelligent school boards introducing myth and folklore into the primary courses. It is the natural food for infancy. Nothing else so gains the attention of the child. During the story hour the discipline of the school maintains itself; the hearers hang breathless upon the words of the teacher, and the impression made is deep and lasting. The story enlarges the child's world; it gives new images for his fancy; it is realistic—a section from life dealt with objectively; it presents wholes and not unrelated parts; it goes directly home; and if it has been well chosen it emphasizes some high ideal. It was the favorite method of Jesus, the greatest teacher who ever lived. His discourses were made up almost wholly of simple stories; the prodigal son, the man who went on a journey, the good Samaritan, are perfect stories, judge them by whatever laws you may. There is very little of comment or of moralizing attached to them, but they were listened to eagerly, they were understood, and they carried their moral lessons. The primary teacher of to-day can do no better than to study the stories of Jesus.

With the Beginners' Department of the Sunday school the story is all-important. One can do little with any other method. The memorizing of unrelated texts which the children do not understand is pernicious in the extreme. Expounding or moralizing to young children is waste of time; the story indeed is the only avenue of approach through

which truth can be brought with any degree of accuracy to their minds.

The stories best adapted for telling to children under six are those which have to do with infancy and early life, such as stories of the child Jesus, the baby Moses, Jesus blessing little children, the boy Jesus in the temple, the boy Samuel, the boyhood of Joseph, and the youth of David.

Old Testament Stories. Fortunately, the question as to what stories to tell need never trouble the Sunday school teacher. In the Bible we have the most wonderful storehouse of effective stories to be found in the whole literature of the world. Secular writings have been ransacked in vain to find for the public schools anything which is better. The narratives of the Old Testament are peculiarly fitted for childhood; they have the mythlike element and even the folklore which childhood can so easily appreciate. The child is interested chiefly in life—most of all human life presented objectively. He follows with absorbed interest the adventures of others, and as he grows older he projects himself into the lives of those about whom he reads or hears. Hence his stories must be carefully chosen; they will color his life. Dr. Dawson has summed the matter up in this way:

"The Old Testament abounds with spectacular scenes, such as the fight between David and Goliath, and Daniel in the lion's den; thrilling stories, such as those associated with the lives of Moses and Joseph; and heroic characters, such as Abraham and David. There is throughout a combination of scenic splendor, striking episodes, and unique personalities that impresses the senses most vividly and appeals to the love of dramatic action. The method is that of the primitive mind, which seizes upon the sensuous and the dramatic, rather than the rational and reflective elements of life and religion. Here, therefore, we find a parallelism between the development of the child and the development of the Bible."

Simply to mention the leading characters of the Bible is to call to mind stories of absorbing interest: Esther, Ruth, Peter, Paul in shipwreck and prison, Elijah, John the Baptist, Solomon, Noah—no other teacher has such a fascinating treasure-house to draw upon as he who unfolds the Word of God. The primary department should have the simple

biographies of these Old Testament worthies told as interestingly as possible; the preadolescent classes should be given the adventure and the heroism stories, but from a little before the age of thirteen on until the dawn of maturity the utmost emphasis should be placed upon those stories of love, of sacrifice, of divine heroism, of temptation resisted through inward power, which are the soul of the New Testament. The stories of the earlier periods are but preparatory to this culminating era in the child's moral life.

Stories Enlarge the Child's Moral Horizon. The story takes the child into the lives of others; it teaches him to see life from another person's standpoint. The boy, for instance, who has read any of Thompson-Seton's stories will be less cruel to the smaller animals. He has seen life from their point of view. It is only by using the imagination rightly that one learns unselfishness. Then, again, from carefully presented story material comes reverence—a thing that seems woefully neglected in these latter days—respect for law, for the aged, for the noble, and for the good. If the child is told rightly the old Bible stories, and is told them often enough, he cannot fail to reach in time the very highest levels of loyalty and love and reverence.

"To any children brought up in the atmosphere of such stories as the Round Table legends, or Scott's novels or poetry, the word 'loyalty' does not have to be explained. A train of pages, squires, knights, and nobles honoring their king makes a vivid picture full of life and color that glow in Abbey's frescoes of the Holy Grail. . . . Children love stories, and there are just as many stories of loyalty as there are heroes, martyrs, and saints in history—men who first grasped the idea of allegiance to some large truth, having recognized this truth in its relation, and by sympathetic understanding have entered into the spirit of this truth to hold it sacred and, if necessary, die for it."[1]

The child who has appreciated aright the call of Samuel, the bravery of David, the fearlessness of Daniel, the loyalty of Jonathan, has received ideals that must inevitably have some bearing upon the formation of his character.

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[1] Louisa Lane McCrady.

The Art of Story-Telling at its best is indeed rare. Not all can present a story to children so that it will not fall either below them or above them, but the fruits which faithful effort may bear make it richly worth the while to try to learn. The story should be made very much of in Sunday school teaching, especially with the younger classes. There is no more inspiring scene anywhere than a little circle of learners, their heads close to their teacher's, listening with all their souls to one of the old stories of lofty ideals from the pages of the Bible. To quote again from Dr. Hall:

"I plead for a new profession—that of the story-teller in the Sunday school, who has practiced on the standard tales, told them to various grades, and had them told back again, until they are as well developed in his or her mind as the role of an actor in a play with a long run, who never loses rapport for an instant with his audience and can pre-estimate the value of every point or even 'gag' in it. Can we not have in the Sunday school these Bible bards, though each have only a small kit of stories, which they can tell from long practice better than anyone else? Rein makes, I think, thirty-six Old Testament stories about which he would have the third year of secular school life focus. Others make many more. The best test I know of in the teacher of young children is a power thus to catch and hold the attention of her restless group, well compared to scores of corks in a wash tub to be kept under water by a teacher who has but ten fingers. A good narrator can do almost anything with children. He can repeat the magic of the Pied Piper of Hamelin, who charmed them all from their homes by the incantation of his magic flute. Such a teacher has recovered for a world to which it was lost the true pipe of Pan."[1]

[1] The Sunday School and Bible Teaching.

CHAPTER VI

THE CHILD'S STANDPOINT

The Plane of the Learner. Dr. Gregory, in his admirable book, The Seven Laws of Teaching, gives as his third and fourth laws, "The language used in teaching must be common to teacher and learner," and "The truth to be taught must be learned through truth already known." In other words, we must adapt ourselves to the one taught; we must not work above the plane of his experience and attainments —"we must begin where we find the child." This seems axiomatic and easy, yet nothing in the teacher's art is more difficult. How are we to put ourselves in the child's place and look at the lesson through his eyes? To succeed perfectly is to be a Froebel or a Pestalozzi. The child is limited on every side—vocabulary, experience, knowledge of things, thinking capacity, power to deal with anything at all abstract. How are we to know when we are on the plane of his powers and attainments? He may look intelligent as we explain, he may follow with seeming eagerness, he may nod when asked if he understands, and yet he may not have caught a single idea that was intended. A knowledge of the child's capacities comes only through actual study of children, through long experience, through careful watching of individuals.

Saxon Words and Latin Words. To be on the same plane as the child one must first use the language that is "common to teacher and learner." The child's vocabulary is largely Saxon. It is well known to all that the English language contains two principal elements—the simple, original Saxon and the more learned Latin that came in after the Norman Conquest. During the two or three centuries when the two languages were blending into one, the Saxons were largely uneducated peasantry, and the Normans were the ruling class—the statesmen and lawyers and priests. Hence the language of the humble home, of the farm, of the shop,

and of common life generally, is to this day prevailingly Saxon, and the language of thought, of scholarship, of the professions, of the church, is full of the long Latin derivatives. The language of the child is almost exclusively Saxon. The objects about the home and the nursery, the few simple nouns and verbs and adjectives and connecting words that are needed about the fireside, have come down almost all of them from the Saxon peasant. It is only as the child gains in education and in mental power that he acquires the other element. The language of the church is saturated with Latin. Imagine children under ten listening to the average sermon—*atonement*, *intercession*, *holiness*, *charity*, *reverence*, *justification*, *transgressor*, *reconciled*, *righteousness*—no wonder many children detest preaching. What will the primary class get from even such simple texts as these: "The just shall live by faith," "Whosoever shall exalt himself shall be abased," "An inheritance incorruptible and undefiled, and that fadeth not away"? He who would teach children in the Sunday school must strip himself of his churchly vocabulary and come down to the simple Saxon of the home and the fireside.

The Child's Vocabulary. Many studies have been made to determine the extent of the vocabularies of children, and the conclusions reached have varied all the way from the statement of Dr. Laurie that the child of eight uses in ordinary conversation not more than 150 words, to that of Mr. Salisbury, who found a boy of five and one half years with a vocabulary of 1,528 words. Such studies are not of much practical value, but many of them are suggestive. For instance, the vocabularies of the three children of Professor West, given entire in The Pedagogical Seminary (vol. ix), are found to be composed of 60 per cent of nouns and 20 per cent of simple verbs, with practically no Latin derivatives. It is useless, however, to generalize about such matters. The vocabulary depends largely on the home and the mother. Then, too, it does not always follow that because a child uses a certain word correctly he therefore understands it. It is safe to say only that the average child's vocabulary is small; that it is composed almost wholly of those simple, concrete objects and actions that make up the narrow world

of childhood, and that the abstract, that is, the mental and spiritual, will be almost entirely wanting. Failure to appreciate this has been one of the greatest faults of the primary teaching of the past. The grotesque misconceptions brought by children from Sunday school have furnished amusement in many a home. One little fellow reported that his class had sung "Bringing in the Sheets." "O, no," expostulated his mother, "it was sheaves." " 'Deed it wasn't; it was 'Bringing in the Sheets.' They sewed in the morning and they sewed at noon and they brought in the sheets at night." Miss Baldwin tells of a child who with perfect simplicity sang, "When we come from Jersey, bringing in the thieves." Another little boy when asked the Golden Text replied, "He that bumbles himself shall be a halter."

From the Known to the Unknown. Not only must we adapt ourselves to the child's vocabulary but we must consider carefully the plane of his experience. Truth can be acquired only through truth already attained. We proceed always from the known to the unknown. It is useless to attempt to draw lessons from material about which the learner knows nothing. If the child has no knowledge of the processes of agriculture, the moral of the parable of the sower will be wholly lost upon him. The lesson must be interpreted into images and ideas taken from his own experience. Jesus in his parables never once arose above the plane of his hearers. He taught them the truth about the kingdom of heaven in terms of sheep, wheat, tares, householders, vineyards, vines, branches, wedding feasts, wine in old bottles, pearls, and such common things. There is no other way to teach. First, know your pupils, find common ground, then present the new in terms of the old.

The Child's World. Only those who have investigated the matter can appreciate how small the child's world is. Dr. Hall some years ago conducted a series of experiments with Boston school children of about the age of six. His report is most suggestive. Thirty-five per cent had never seen the country; 47 per cent had never seen a pig; 18 per cent thought a cow was no larger than its picture; 20 per cent did not know where milk came from; 55 per cent did not know that wooden things are made from trees; very many had not seen any of

the various classes of laborers at work, or grain growing; 13 per cent did not even know their cheek, and jaw, and throat. The country child's range of experience necessarily will be very different from that of these city children, but the gaps in his round of experience will be none the less wide. The experienced teacher must therefore continually be asking her class questions beginning with "How many of you have ever——?" She must scrutinize every word and idea from the standpoint of the little minds that are to receive it. At this point much of the blackboard work introduced into primary classes should be condemned. Lesson "helps" of the past have furnished many elaborate diagrams composed of crosses, crowns, hearts, ladders, stars, doves, and towers with alliterative words and rebuslike combinations. I have sometimes wished that for a moment I might become literally a child again and view these elaborations with the child's eye; they would become, I am sure, intricate combinations of color and object that could be interpreted by nothing in the content of my experience. But by intelligent sympathy and constant observation any teacher may soon acquire a knowledge of the projecting facts in the "world" of the children she loves; and she should use these —all of them: spoons, corks, medicine, buttons, pinpricks, books, slates, dolls—to help them in their thinking and their loving, as the Master used the terms familiar to his hearers.

The Difficulty of Adaptation. There is even more danger of the misuse of material than there is of the misuse of words. We feel instinctively that hard words will not do for children, and half automatically we avoid them, but the round of life with its common objects and activities has become so elementary to us that we are always forgetting ourselves before the children. It is indeed a rare soul who can make himself as a little child, who can see the lesson from the child's standpoint, and who can begin with the images and ideas in the child's mind and lead up to new images and ideas at a higher level. We must remember always that the only things the child vitally knows he knows through his experiences; only by starting on the plane of the child's actual life can we guide him into an understanding of new truth. To do this is indeed to educate in the noblest way.

Below the Child's Level. It is as harmful to be too elementary with the child as it is to be too abstruse. Children above the age of seven or eight will not be patronized. It is here that many preachers fail in their sermons to children; they insult the child's intelligence. The experience of a certain teacher who had been impressed with the limited world of childhood and who had begun to teach a class of boys as if they were infants is typical. "Chestnuts!" piped a voice, and there was bedlam at once. The teacher, however, saved the day by pulling from his pocket a chestnut that a kind Providence had placed there, and, with what was well-nigh genius, proceeded to establish a point of contact with it, by asking how it grew, etc. No pupils in the Sunday school resent patronage more than do boys and girls from nine to twelve—where the whole nature is filled with an intense admiration for adult life and a desire to be considered "grown-up."

Some Final Suggestions. Study, then, your pupil and learn the extent of his vocabulary and, as far as possible, the content of his mind. Express your thoughts when you can in his own words. Be simple and natural. Avoid all Bible figures of speech that are expressed in images foreign to the child's world, and it is not always safe to use them even when every image is perfectly simple. Heaping coals of fire on an enemy's head has but one meaning to childhood. Use short, uninvolved sentences with Saxon words as far as is possible, and if not instantly understood repeat in another way. When it is practicable supplement the story with good pictures. Let the work be cumulative; build on last Sunday's lesson. Break away from text-book and lesson leaf and adapt the work directly to the individual child, interpreting it in images which he knows. Make him restate it in his own words. Review, and evermore review. Finally, keep on the plane of the learner: descend not below it, lest you insult his intelligence; work not above it, lest you throw your labor away.

CHAPTER VII

INDIVIDUALITY

The Dangers of Generalization. At this point it is well, perhaps, to pause a moment and consider a real source of danger to the young teacher. It is fatally easy to generalize and lay down sweeping laws. Pedagogical books and magazines are liable to create in the mind of the beginner the impression that the child can be analyzed and classified and tabulated like a flower by a botanist; that all children pass through certain well-defined stages, have certain instincts, manifest certain survivals of primitive characteristics, and so on. One must, however, work with caution. "The pedagogic phantom called 'the child' " may be real if one works by averages; but if one teaches an actual class of actual children he will find himself at once in the presence of concrete individuals, each of which seems to be an exception to all laws. The voice of experience is always cautious. "Twenty years of more or less constant companionship with children," writes a very successful worker, "have made me realize that their widely differing natures are not easy to understand, and that generalizations about their training and growth are not likely to be of practical value; but so many years of wonderful friendship make me watch each new child with the interest one feels in the well-known characters of a familiar story. The child life repeats itself, only with the changes that come from changed conditions and surroundings." A study of the great laws of childhood is of the greatest value, nay, it is imperative if one is to become a well-equipped teacher; but one must guard himself against becoming a mere theorist or gaining the impression that teaching may be reduced to a matter of formulas. Child study from books is valuable, but it is only to be used as an introduction to the actual contact with actual children. Knowing the characteristics of the average child, one is prepared to deal intelligently with the individual.

Exceptions to the Rule. For instance, we shall later show how childhood falls into certain periods, each with its own characteristics, but it must constantly be remembered that there are as yet no absolute laws concerning the matter. Says Dr. Ellis, one of the most careful of child observers: "There can be found no hard-and-fast lines in these stages of development; organisms do not grow in that way. A certain child may be partly in two or three of these stages at one time, skip some of them, even take others backward, or vary the sequence in many ways; yet this is the nearest we can now get to the normal order of development of a child. We need more and better study of children."

The Individual Child. For the Sunday school teacher, however, the way is clear. He is to focus himself upon the individual child, not upon the child in the abstract. He is to touch and influence the individual soul, and not simply to stand before the mass and "shoot truth into it at long range, never knowing or seeing the unit." Each pupil is to be a problem by himself. A group of children is not like a flock of sparrows, each member of which is precisely like all the others. The individual child is unique; he has that indefinable something that we call personality; he is not like even his own twin brother. That two boys are each ten years old does not necessarily associate them together. One of them may be morbidly self-conscious, the other may be totally self-unconscious; one may be quiet and dreamy, the other headlong and boisterous; one may spend every possible moment in reading, the other may detest books. Children may be of the same age, yet may be years apart in their powers to grasp moral lessons, and, indeed, in all of their capacities. Hence the need of personal adaptation.

Types of Children. To some teachers there are only two types of children: the good and the bad; to others there are three: the stupid, the inattentive, and the mischievous. The classifications, indeed, are almost as many as the classifiers.

Were it not for this dissimilarity in individuals a class of twenty learning like one would be the usual thing. But there are bright, alert pupils on one end, and stupid, sleepy ones on the other, and inattentive ones between. Shall the class keep at the pace of the slowest? If so, the bright ones are

invited to mischief. But can we neglect the slow ones? "Strike an average," says the wise teacher; but that is not an easy thing to do. "The ideal of class management," says one, "and of collective teaching is to use the stronger pupils to help the weaker," but this must be done with tact. There are other elements. There is the timid child, the bashful child, the self-conscious child, the awkward child. There is the boy who is "smart," the boy who poses as a wag, the boy who "shows off." There is the perverse type and the sullen type, the asker of irrelevant questions and the voluble talker whose tongue seems to be set on a hair trigger. There is the bashful country child and the glib city child. There is the girl with her "chum," the girl with her new ring, and the girl who giggles and cannot stop. And all these may be in the same class. "Child study" learned from a book begins to seem like a broken reed to the new teacher. He is in the presence of the concrete individual, and not of that shadowy phantom "the child," and he must fall back upon his own resources. His success will depend largely upon himself and his own observations.

The Small Class. It is on this account that the small class is of such importance. Children must be taught not in large masses but individually, so as to take advantage of personality and type peculiarity. The Primary Department is to be divided into sections of about six, and each section is to be given to an individual teacher. In no other way can the pupil be adequately reached. The teacher of such a division can know each of her six like a mother. She can visit them in their homes, learn their life, talk with their teacher in the public school, get acquainted with their enthusiasms, and can adapt herself as she could under no other conditions. Most classes are too large. When they are all together there is present a mass spirit that is not to be found in any one of the individuals when alone. One practical teacher observed that when he had ten boys in his class he could not get one of them to answer a question properly, but when only two were present they entered enthusiastically into the spirit of the lesson. Boys especially are afraid of each other; they are afraid some one will laugh and taunt them when they get outside. The best way to

counteract this is to make the class small. Each member must be studied personally. It is not for the teacher to cram education into their heads, but to start correct habits of doing and thinking. Here is a child who needs most of all proper supervision of his reading; here is another who needs sympathy; here is still another who must be taught lessons to counteract his cruelty or irregularity or heedlessness. We are to take the personality of the child and direct it aright. If a boy in a whole year learns nothing save that the Sunday school is the place for clean hands, the year has done some good. With the small class the teacher can suit every word to the need of the individual. He can enter into the very life of his pupil. Two little girls may be "chums," the boy may be making a collection of stamps, another may have parents who would be glad to coöperate, the little girl may have a new doll that is to her as her very soul, there may be a new baby brother, or God may have entered the home and taken the baby away, and the little heart may be breaking. The teacher of thirty children could not know these things, but the teacher of six knows them and she uses her opportunity. And the results of such heart-to-heart teaching who may estimate?

Sympathy the Keynote. After all, sympathy is the secret of success with children. The need of sympathy is ingrained into the child's life. "See, mamma, how I do it," cries the child many times a day. What are new toys and new shoes if they cannot be shown with glee to everyone who comes in? "Listen," says Herbert Spencer, "to the eager volubility with which every urchin describes any novelty he has been to see, if only he can find some one who will attend with any interest." It is sympathy that draws children together. It is the secret of "chum" friendships. "Sympathizing with each other, confiding in each other, coming into the closest touch with each other's inmost nature, chums exert a profound interest upon the whole life and character of each other." It binds boys together into unions and teams. It is the natural atmosphere of childhood. It dies, if it ever does die, only through repeated rebuffs and betrayals of confidence, and constant living in the narrow world of selfishness. The parent too often repels the child. He is too

busy to heed the boy's simple projects. The mother may at times pay no attention to the repeated calls for admiration of some exploit, and at last look up to speak harshly. Such things wound more deeply than we realize. The true teacher will give from his whole heart the sympathy required. He will try to put himself into the child's place mentally and emotionally, and will thus gain in the simplest way real power over the little life. And he will receive sympathy in return, for children are little mirrors that reflect even more than they receive.

Making the Lesson Practical. And, finally, it is by coming into close contact with the individual child, by sympathizing with him and gaining his confidence, and by studying his nature and surroundings and development, that one may inculcate in him at last the great principles of unselfishness and service to others and love in the divine sense. But the work must be ever with the individual rather than with the group. By story and precept and practical example the child may be taught to do for others because it is blessed so to do. Froebel taught us that the life of faith and love comes only through personal activity. No one sitting passive is ever talked into the kingdom of heaven; there must be doing. The teacher must suggest little deeds to be done during the week. Birthdays and holidays are to be made glad occasions for doing for others. Without moralizing or preaching the teacher should tell simple stories of unselfish lives: of the monks of Saint Bernard, of the life-savers on the coast, of simple little episodes in the child's own world. "Children," says Mrs. Harrison, "delight to be told that their hands and feet and bodies can tell their love as well as their tongues. A little girl came to me one morning saying, 'My hands loved you yesterday.' 'Did they?' I said. 'Tell me about it.' 'Our baby tore my mat, and I was just going to slap her, but I thought of you and I didn't.' This explanation was given without the slightest thought of commendation for the self-control exercised, and was passed over by me as a thing of course in one of my children who really loved me." This is practical teaching; this is training which turns the life into the proper channels, and prepares the ground for that vital period when awakening comes and the new life of the spirit begins.

CHAPTER VIII

THE BEGINNINGS OF RELIGION

The Child World. As we have already shown, the child before the "storm and stress period" which begins at about the twelfth or thirteenth year lives a life that is very near to the material world. He looks not in but out. He questions not of the future; the present is all-absorbing. He has not yet thought to ask why he is in the world, or whence he came, or whither he is bound.

> A simple child,
> That lightly draws his breath,
> And feels his life in every limb,
> What should he know of death?

Life is sufficient for him, without a thought of its imperfections. He is in a great wonderland, asking questions about all that he sees, getting acquainted with his environment, testing with glee his indefatigable limbs, and taking for granted as absolute truth everything that he sees and hears. The material present surroundings, parents, brothers, sisters, home, school, chums, animals, things, absorb him. All is tremendously vivid and real; its richness and wonder stimulate his imagination and fancy; life is a swift maze of moving pictures. Everything is intense: there are no joys and no griefs like those of childhood. Everything, even God, must be settled in terms of the known. There are no spiritual compensations; right and wrong are understood only as they are connected with things that must and that must not be done. There is no far in the world; it is all near. There is no by and by; it is all now. There is no abstract; it is all concrete. Practical ethics, duty, restraint, law, obedience, and the like, he may learn something of, since they touch the plane of his experience, but everything connected with the real life of the spirit is for the next stage of his development.

The God of Childhood. Mankind has a spiritual nature as real and definite as is the mental or the physical nature. Something within the human soul cries out for a God to worship. Every child comes into this world with needs which soon develop into spiritual hunger. Children everywhere take naturally to the idea of God. God is a thing, of course, though the thought of God must be grasped, like every other thought, in the concrete. He must visualize his idea of God as he does his image of the President, and of Santa Claus. Sometimes he is a great man like papa or grandpapa, only greater; but often the conception is very vague.

In many older people there is the survival of an image of God more or less dim which they call up when they close their eyes and pray. It comes from the childhood period. God and heaven are for most of us above our heads in the skies. Professor Street, who made a careful study to determine at what age children began to think of God not as a great man but as a spirit, concluded that the average age was fifteen for boys and fourteen for girls. This concrete God of childhood is far different from that of later years. He is looked upon without awe; and is sometimes addressed familiarly without any conscious irreverence, and is even "teased" to grant desired requests. It is as easy for the child to be taught to pray to God as it is for him to be taught to ask his father and mother for what he needs. The Love and Fatherhood of God may be brought very near to the little one; the idea lies completely within his world. He will not, of course, understand God in the spiritual sense until he reaches adolescence, and may, therefore, miss the very essence of God, yet he should be taught to pray regularly to him, for this is the period of habit forming, and prayer should be a habit. Moreover, the child who prays regularly for papa and mamma and sister is learning the elements of the unselfish life. Habitual prayer to God is the starting point of spiritual religion.

Where Religion Begins. It is natural for childhood to take things at face value and to have confidence in everybody and everything. The child is open, frank, unsuspicious. He is an optimist; he is full of the purest faith and love; and he is

an honest seeker after truth. The sweetness and beauty of the Christ are in the little child—"of such is the kingdom of God." And he keeps to a large degree this childhood innocence until adolescence comes with its storms which bring doubt and fear and suspicion and turmoil. Hence in the child's very nature we find hints as to how to deal with him. He seeks truth; give him truth, but bring it in terms that he can understand. If he asks for what is unknown, tell him honestly that it is unknown. Dogmas and creeds and generalizations about the spiritual life are utterly beyond him; tell him of the simple things of God's world and the love which is written large in them all. Feed his optimism with the spirit of Browning's "God's in his heaven; all's right with the world." Use Christ constantly as the model. All "Be good-and-you-will-be-happy" moralizing cast away as worse than useless. It will only furnish food for doubt when the adolescent period comes. Do not preach: *teach*. Show how God expects positive action; obedience, love, self-restraint, unselfishness. Use the Bible constantly. Tell its simple stories over and over. Bring out the sense of reverence, and the mysterious feeling of "something deep in the soul, of which our intelligence alone can give no adequate expression." Even childhood may feel this.

"Froebel looked back to the early days of humanity to find out how religion began, and in what it consisted. He used what he found as a guide for the earliest years of the child. He did not, of course, find any catechisms and dogmas. It seemed to him that the beginnings of all true and ever-progressive religion lay in the feeling of community, in love and wonder, the religion of fear having, on the whole, steadily dwindled and lost ground. He begins, then, with love in the family, which is to be gradually widened more and more. 'The child's worship,' he said, 'is the feeling and practice of love.' . . . Froebel delights in leading the child back step by step till he is face to face with some wonder or mystery of nature or life. Who makes the corn grow? Who taught the bird to build its nest? What causes the wind to blow?"

The Child and the Spiritual Life. Beyond these simple steps of Froebel the child is not prepared to go. His views

of life are primitive. He is ignorant, incapable of making distinctions. credulous. He has little power to generalize or to deal with anything abstract. "To him," says Oppenheim, "there is no inherent and reasonable distinction between falsehood and truth. He naturally inclines to superstition because its beliefs titillate his wonder-loving cast of mind. Without the restraints which mental maturity insures, he is bound to fall into errors that his untried powers are sure to cause." We should work steadily toward the attainment at the earliest possible age of experimental religion, but as a rule it is hazardous to call for "professions" before the twelfth year. Inculcate habits, teach obedience to law, dwell on the father-love of God and the brother-love of Christ, foster the spirit of reverent inquiry which most children have at this age, give object lessons; but *never force experiences*. The conversion period is ordained by God himself. The great majority of all conversions, as will be shown in a future lesson, come during adolescence, not very far from the age of fourteen. To force conversions before ten or twelve is as unnatural as to force a child into the duties and responsibilities of maturity.

Nevertheless, many individual children do make decisions before twelve—a fact that illustrates how dangerous a thing it is to attempt to teach en masse. Each individual soul, like each indiv dual mind and body, develops in its own way: may we not say, in God's way? We should keep in mind, also, that in the charts which record for us the results of the most careful observations on religious development in childhood, there is at the age of twelve a decided curve. *That* is the first great year of spiritual awakening, although, as we have just said, the climax seems in most cases not to be reached until about fourteen.

Seed-Sowing and Nurture. In the earlier grades of the Sunday school, then—up, indeed, to the adolescent age—the true work of the teacher is seed-sowing and nurture. The child in these grades, taught simple lessons in goodness adapted to his age, properly guarded and trained, carefully exercised in love and obedience. is truly religious. The great duty of the teacher is to cultivate the tender soil, to keep removed (so far as possible) the weeds of error, to strengthen

good habits and check bad ones, to dwell ever on *doing good*, on *acting* lovingly and rightly, to show that mere words are nothing without deeds; in short, to inculcate practical Christian ethics, and to be ready constantly with new ideas along the plane of the child's experience.

It is a serious mistake to measure the success of the religious teaching of children by their early "profession of religion," especially as early as between the ages of seven and ten. Dr. McFarland tells of a primary teacher who confessed to him that her greatest trouble was from good people who came to her asking, "Have these little children had any change of heart?" He replied, "The next time people come to you asking, 'Have these little children had any change of heart?' do you say to them that you are laboring and praying seven days in the week to prevent them from having any change of heart." The truth he sought to express had been uttered centuries before by the Master, "Let the little ones come unto me, for of such is the kingdom of heaven." Jesus did not mean that they were perfect, or that they had what would pass in some modern churches as a "religious experience"; he meant that the one thing needed for them was the removal by older Christians of everything that might keep the children from him. To train children in practical goodness and to keep open the way to God—this is to nurture true religion; this is to get ready for what surely is coming. For every child the breaking period is at hand; it is written in the child's very life; he cannot escape it; and the outcome will depend very largely upon the early years of preparation.

CHAPTER IX

THE PRE-ADOLESCENT PERIOD

The Subdivisions of Childhood. Most child students agree that the period called "childhood" falls into what are really four distinct subdivisions,[1] each with its own peculiar characteristics: (1) infancy, which extends to about the eighth year; (2) boyhood and girlhood, the pre-adolescent period, which extends to about the twelfth or thirteenth year; (3) youth, the early adolescent period, which extends to the seventeenth or eighteenth year; (4) young manhood and womanhood, later adolescence, which ends about the twenty-fifth year. So great are the changes during these periods that the child seems to pass through transformations almost as marked as those in the life of the butterfly. His entire nature seems to be re-created two or three times. More than once his whole horizon changes. The infant is in the age of myth and story; the boy and girl are in the era of biography and history; the youth has reached the stage of literature and morals; the young man and woman are on the plane of religion and ethics. These are the four stages in the history not only of each individual, but also of mankind.

The Age of Infancy. We have already devoted to the study of the earlier years of childhood all that is necessary. In the Sunday school it is the age of the Beginners' Department (up to the age of six) and of the Primary Department (which includes the ages of six, seven, and eight). It is the age of the object-lesson and the simple old story told to illustrate the goodness and the nearness and the love of God, or of the beauty of the man Jesus who loved little children, of the impressing of the fundamental principles of reverence and truth and obedience and self-control. It is the golden

[1] These are the divisions on which the grading of the Sunday school is based. The first includes the Beginners' and Primary; the second represents the Junior; the third the Intermediate; and the fourth the Senior; beyond this the Adult.

period for making deep impressions. It is the joyous spring-time, the season for sowing seed. There is no more fascinating field open to human endeavor than that which lies along the wonder-haunted meadows and the sweet uplands of this ever new world of infancy. The young child is a being forever new and forever wonderful. He

> cometh from afar,
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory, do we come
> From God, who is our home.

The child is indeed a bit of the kingdom of heaven. He is artless and unaffected; he is willingly dependent; he thinketh no evil; he has faith in all things; he loves as the sun shines and he tells his love with perfect unconsciousness; he is spontaneous and enthusiastically optimistic. It is the child alone that keeps the world sweet and hopeful. Without childhood the race would drift into pessimism and hatred and despair.

The Second Stage. Although infancy and adolescence have of late years been studied carefully in all their phases by psychologists and child students, the transition between the two, those important years between seven or eight and twelve, has received comparatively little attention. It is the age that knows nothing of nerves, that tracks mud over clean floors, that litters rooms, that ignores the proprieties and neighbors' rights, and that seems to exist but for the single purpose of having "fun" and making noise and mischief. The small bad boy of fiction, the boy who hides under the sofa to appear at critical moments, who discloses embarrassing facts, and perpetrates startling practical jokes, belongs to this age. He is regarded by his own parents very often with impatience, and he is more than likely rated by some neighbors as a nuisance. Even at the Sunday school he has been neglected. In the primary room he had, as a general thing, the best teachers the school could afford; he had chairs which fitted him, and he had quiet. The room, too, was beautiful and was supplied with pictures and charts and blackboards and materials for object-lessons.

But at nine comes a total change. In very many schools he is thrust out into the hum and distraction of the large room. He is perched on a pew with his feet dangling, he is given, in place of the primary stories and the object-lessons which he enjoyed, a lesson paper which he does not fully understand, and in almost every case he is given a teacher inferior to the one he has left, often, indeed, one who has been dragged into the work knowing very little of boys except that they are "always bad." Hence his class is liable to be the most wriggling and whispering and giggling and irresponsible class in the large room, to be frowned upon and lectured and threatened.

Physical Changes. The pre-adolescent age begins during the first period of accelerated growth. For a year or two the boy and girl shoot up rapidly; they are growing too fast to do much of anything else. Then the period of the second dentition brings a change. There is an arrest in the rate of growth and often a disturbance of the general health. Nutrition is often disturbed; the child may be lacking four or five teeth at one time. For nervous, delicate children it is often a period of crisis. "Physical fatigue and mental fatigue, heart trouble, and nervous symptoms of various kinds are likely to occur at the stage in child life marked by the seventh and the ninth years." Such children must not be overtasked at home or at school. In many ways the child of this period is unbalanced: the brain at eight has almost reached its full size, though the body is scarcely one third of what it is to be. It must not be gathered, however, that pre-adolescent children are all delicate. Girls during the growing period are often healthier than ever before or after in their lives, and boys are often more robust than some people wish they were.

Boys and Girls. At about the age of nine there is a change in the attitude of the sexes toward each other. In the primary room boys and girls were practically the same; it was the period of perfect sex-unconsciousness. Now, however, the two elements tend to separate. The boy has a growing contempt for girls: "She's only a girl," "She can't do anything." The girls in turn begin to look on the boys as 'Horrid things," "Those awful, rough boys!" Pre-adolescence

is sex-repellent. Boys often seem to take a malicious delight in teasing girls and pulling their hair and taunting them with nicknames. *It is never wise to send a mixed class from the primary room.* From nine years of age and upward the sexes should be taught in separate classes. There can never be unity of work with boys and girls in the same class. The teacher to make any impression must devote himself to one and neglect the other. A few years later the sexes will become too conscious of each other's presence to do really good work in the same class.

The Enlarging World. The infant is dependent and home-centered; the growing boy and girl are increasingly independent. The youngster is no longer content to be led; he draws away his hand instinctively. There are absorbing interests now outside of the home circle. The boy begins to hear of "mollycoddles," and babies "tied to their mothers' apron strings." Play to be enjoyed to the full must now be coöperative. Boys and girls gather into groups for their games as inevitably as sheep gather into flocks. The group more and more dominates the child's thought. He is impatient until he is out with the others. Friendships begin, and strong attachments caused by propinquity and by mutual interests and sympathies. It is the age of "chums." Two girls or two boys after playing much together tend to become almost inseparable. They share each other's thoughts and secrets and ideals; they understand each other; they sacrifice many things for each other. With the enlarging of the horizon there comes also a keen desire to know more of the world, to own things, to secure samples, and label them and arrange them. It is the collecting period. Between the years of eight and twelve "collections reach their height in quantity and genuineness." The objects collected are most commonly stamps, butterflies and beetles, marbles, postmarks, postcards, cigar tags, shells, buttons, silks, and birds' eggs. The instinct should not be frowned upon; it should be directed. Collections for a Sunday school cabinet may be made; a collection of pictures really valuable may be secured, and various other Bible illustrative material. The teacher too may draw constantly for illustrative material upon the child's collections at home.

The Beginning of Group Games. The closing years of infancy are marked by the beginnings of what may be called the "group games." The girl seeks companions with whom to play housekeeping or doll nursing. ("The doll passion seems to be strongest between seven and ten and to reach its climax between eight and nine.") The boy between seven and twelve plays various imitative games which require coöperation, like storekeeping or church, but his chief delight is in those group plays which demand action, like tag, horse, ball, prisoner's base, "stumps," and the like, all comparatively simple. There is no permanent organization—the ball team is improvised for the occasion, and disbanded as easily as formed. The play is individual; each one is for himself. Team play, permanent gang organization, sacrifice plays, and the like are for the next period in the boy's life. The game must be played rightly, however; the rules are like the laws of nature, and there must be honesty and fairness and certainty. The boy throws his whole body and soul into the play, and he reveals himself completely. Often a teacher may learn more of her pupil by watching him play in the yard for ten minutes than she could have learned by studying him in the school for ten days. So large a part in the boy's life cannot be passed over unnoticed by the teacher. Play and fun are not necessarily things to be disciplined out of the Sunday school boy. They are to be directed to useful ends. Whenever it is possible work should be made to seem like play. He was a wise father who, when he wanted his boys to help him throw in the wood, said, "That post is a bear; let's see who can hit him the most times." Play in its usual forms is manifestly impossible in the Sunday school room but the spirit of play is not. There may be rivalry in finding books of the Bible or specified verses; there may be competition as to who shall tell the story most accurately; and there may be constant drawing upon the details of play to illustrate points in the lesson and to teach fundamental ideals of justice and obedience and love.

Child Ideals. From the group and the play instincts it is but a step to the hero-worship side of childhood. There is an increasing demand now for history and biography. The stories that please the child now are no longer myths and

wonders, but the adventures of actual heroes. Stories of peril and rescue, of action, and of heroism hold the boy and the girl fascinated. The hero is the center of interest to be idealized and imitated and dreamed over. At first the child's ideal is some one who has come into his little world: when he grows up he will be a stagedriver, or a policeman, or a drum major. In a college town the small boy's hero is the football captain or some favorite athlete. Barnes found that "half the children in the London Board schools at eight years old find their ideals in some local person in the home, in the school, or in the neighborhood." From this age on the child's reading more and more influences his choice of heroes. "Historic ideals," says Chambers, "increase in popularity up to the age of eleven or twelve and then gradually decline." This is a golden period for the Sunday school teacher. It is the time for impressing Bible biography. The Bible is full of heroes after the boy's own ideal, and they can be made to influence the young life. Says Dr. Gulick, "The boy whose life cannot be dominated by some hero, real or false, of a vigorous kind, seems to be the exception." Several studies tend to show that girls are impressed by heroes even as much as are boys. The teacher should dwell constantly on the nobler qualities of the heroes: their self-sacrifice, their trust in God, their honor and honesty and obedience, but he should not preach or moralize. He should tell the story of Samson, for instance, as if the failure of his life was a matter of course—as if any life that followed such ideals would be worthless; but he should not generalize or try to make personal applications. The story should apply itself.

The Reading Age. Most children derive their later ideals largely from their reading. The average girl has read Louise Alcott and the "Elsie" Books and others like them long before the age of twelve, and these have given her a whole scheme of life. The reading age begins about the eighth year. Dr. Lancaster found that "of 523 mature individuals 453 have had what might be called a craze for reading at some time in the adolescent period." And he goes on to remark: "It is the golden opportunity to cultivate the taste and inoculate against the worst forms of the reading habit. The curve of this intense desire to read begins at eight, rises to eleven,

and then rapidly from eleven to fourteen, culminates at fifteen, then falls rapidly, nearly reaching the base line at eighteen." The teacher should watch the reading of his class with the greatest care. A wise use of a well-selected Sunday school library may turn the whole life of a boy or a girl.

Memory. Finally, the pre-adolescent period is the golden age of the memory. The years from eight to fourteen are the storehouse years. Language, poetry, facts, details, verbal forms—all are gathered now with an ease which the adult may well envy. "The best period for learning a foreign language ends before fourteen." This early memory, however, is haphazard; it needs careful watching. The child, if he is let alone, will cram his memory as he crams his pocket. It should be the aim of the Sunday school teacher to furnish as far as is possible proper material for memorizing. Now is the time for filling the storehouse with the parts of the Bible that are within the child's comprehension: psalms like the first and the twenty-third, certain of the parables, the Ten Commandments, and the like. Hymns and poems are now to be memorized and frequently reviewed. Too much cannot be made of this precious seedtime; it comes but once in life. Teaching, however, must not be a mere memory cram and nothing else. There must be object-lessons and concrete applications, and much illustrative material. In another lesson we shall treat the memory, its use and abuse, with more detail.

CHAPTER X

THE EARLY ADOLESCENT PERIOD

Adolescence. To quote the words of Dr. Thorndike, "There is, beginning at eleven or twelve in girls, thirteen or fourteen in boys, a period of abrupt transition both bodily and mental." "We are born twice," said Rousseau, "once to exist and again to live; once as to species and again as regard to sex." The change sometimes comes with suddenness. Yesterday the parent smiled at the child who spoke as a child and thought as a child; to-day he looks into the eyes of another being, one who has put away childish things. Not only is there great physical change—the voice, the powers, the strength of manhood and womanhood—but there is still greater mental and moral change. There is a breaking away and a readjustment; there is a hardening now of the plastic material of the earlier years. Acts and attitudes of mind have begun to petrify into habits. Where the tree falls now, there it will lie.

The New Life. This change is so great that it may truly be called a revolution. The whole point of view of the life is shifted. The boy and the girl lived largely in the objective world; they were absorbed in their games; life was taken as the animals take it, as a matter of course. It was intensely real. Its griefs were tempestuous; its joys were whole-souled; its plans and enthusiasm reached not far beyond the bounds of the day; its absorption in the present was almost complete. But with adolescence comes the breaking away. The youth begins to be conscious of new powers. He feels "two natures struggling within" him. He catches glimpses now of the great abstract ideals of altruism, sacrifice, purity, holiness, faith, hope, love. He begins to ask the great questions of what he really is and what he is to be. Ambition awakes. He begins to idealize life and to dream over it. It is the time of halos, of visions, of unbounded possibilities, of angels in disguise.

The Gang and the Set. The incomprehensible longings, the dreamings, the emotions of this period are very often shared by chums. "There is a demand for sympathy that parents know nothing of." The friendship made in the earlier period deepens and broadens. Chums often share their most secret thoughts; they can give the mutual sympathy of comprehension and enter portals no one else may know. And the friendship is often real and lasting. Bonser found that of the "756 boys and 1,179 girls reporting, but 12.4 per cent of the former and 16.6 per cent of the latter state that the friendship with their chums was broken." The longing for sympathy has a broader effect: it draws the boys into groups or "gangs" and the girls into "sets." "Birds of a feather flock together." Misunderstood by their elders, they seek the society of those who look at life from their own viewpoint. It is no longer the haphazard group of boyhood; it is the organized gang. This has its origin always in the purpose to do something: to play games, to have fun, to oppose another gang, or even to commit mischief and theft. It is often a secret organization with most awful vows and initiation ceremonies. "Of 1,034 responses of boys from ten to sixteen, 851 were members of such societies." The clan instinct seems natural to youth. It is often best for the Sunday school teacher to organize his class into a society after the youthful ideal. In many cases it is the only way that boys can be held in the school. There must, however, be week-day meetings as well as Sunday meetings, and there must be enough of ceremony to impress and satisfy the youthful mind.

Team Play. There is a change, too, in the matter of games. The simple, primitive tag games no longer satisfy. The improvised game of ball has lost its charm. There must be permanent organization; the team must have a name—"the Reds," "the Browns," "the West-Enders"—and there must be a captain and, if possible, a uniform. The boy no longer plays for himself alone; he plays for the team. He is willing to sacrifice himself, to take an inconspicuous place for the good of the whole. "Team work," "sacrifice plays," "interference" are the topics of conversation. The youth is learning the great lessons of self-control, of self-effacement, of altruism, of loyalty to others.

The Migratory Instinct. With the lofty aspirations and ambitions there comes a longing to go and to do. The horizon is tinged with violet; everything is possible. The books which have been read in the previous period have created a new heaven and a new earth for the young dreamer, and he longs to leave his narrow, humdrum environment and explore the wonderland beyond the hills. Especially is this true of girls, for the reason, perhaps, that being less active they brood more and build air castles and daydreams. Then, too, on the average, they read more than boys. The proportion of young boys and girls to whom has come a suggestion to run away from home is very large. Lancaster found that "of 403 adolescents, 253 (153 males, 100 females) had a desire to leave home and strike out for themselves, or, at least, found home less attractive" during this period. It is the age of *truants*. "Thirteen is the age when truancy is at its worst, fourteen being the average time in the United States when children quit school." "The desire to leave school," declares Lancaster, "together with a desire to leave home, is a true and natural impulse to adjust himself to the life which he is already living in his imagination in company with his ideals." The remedy is sympathy, not punishment. The Sunday school teacher must understand his boys and girls; must work from their point of view; and must give them, instead of the chiding and the humdrum advice they are so often given, real sympathy and love and help. And especially must he deal with them as individuals, each different from every other young person who ever lived. He must never permit the "average youth," whose qualities are set down in these lessons, to steal into the place in his mind and heart that should be occupied by the real John or Jennie of his class.

Combativeness. The period of early adolescence is the fighting age. The boy must contest his pathway at every step. The young male is apt to smell the battle from afar; he threatens to "lick" the new boy as naturally as he breathes. If he is strong and robust, he fights at the slightest pretext or at no pretext at all. He bullies and teases those who are smaller than he and is regarded by his elders as a "terror." It is simply the demand of his nature for activity, for mas-

tery, for applause: it is the animal within him. He is intoxicated with the new life, and the sense of power that pulses within him. A little later he will fight the boy who comes in any way between him and the girl he is "going with." The instinct is as primitive as the race itself. "In girls," says Haslett, "coquetry, enchantment, coyness, replace the combative and bravado spirit of the males in the struggle for a place in the affections of the opposite sex. At about fourteen, girls begin to make themselves interesting and attractive." This combativeness of the boy needs not repression but guidance. Says Dr. Balliet: "If you crush the fighting instinct, you produce the coward; if you let it grow wild, the brute. But if you link it with the higher instincts you get the man of executive ability and affairs."

Self-Consciousness. But the terror of the playground is more than likely to be pitifully ill at ease at any social gathering when he feels that the eyes of others are upon him. He is at the awkward age, when he is all hands and feet. In everything that he does he is self-conscious; he stammers and blushes. The child until he is ten or twelve takes part in the Children's Day exercises with delightful self-unconsciousness, but the youth had generally rather be whipped than appear on the program. It is cruelty to force him to take part. He is peculiarly sensitive to praise or blame. Dress and appearance begin to mean more and more to him. Boys and girls are much alike in this trait of self-consciousness. "At fourteen," says Katherine Dolbear, "a girl is large, awkward, restless, afraid to talk, especially with older people, desirous of dressing prettily, much affected by what her friends think and say, easily pleased and easily hurt, and is happy and sad at almost the same moments. She rebels at being kept at one thing too long, is quickly interested but just as quickly turned aside. . . . At fifteen she is more at ease." Some boys lose their awkwardness in the presence of girls very quickly. Girls do not like bashful boys; hence there is every reason for the boy to overcome his shyness.

The Period of Doubt. Up to twelve the child was continually asking questions and believing all he heard. He took everything for granted: the rules of the ball game were as absolute as the laws of nature. But now the mind begins

to work for itself; it begins to question the why and the wherefore of that which until now has been taken for granted. In its new independence it thinks its own way quite as good as the old. The youth is very liable to refuse to be led longer. "He knows as much as his father and far more than his grandfather." He doubts the wisdom of the ages. He is an exception to all rules. He can touch pitch and not be defiled. "Benjamin Franklin doubted everything at fifteen." It is a period of peculiar danger, for the youth is bored by advice and he refuses to be led. It is now that the sowing of the earlier periods must be depended upon to bear its fruit. If the work of the home and the church and the Sunday school has been faithfully done, the danger is not great, but there is no period in life that is so full of hazard. "If the life is to be righteous," says Gulick, "or if it is to be wicked, it is usually settled during this period." Says the Rev. William Smith:

"This age, particularly that from twelve to sixteen, is the most critical and difficult to deal with in all childhood. It is so because the boy now becomes secretive, he neither can nor will utter himself, and the very sensitiveness, the longing and overpowering sense of the new life, is often so concealed by inconsistent and even barbarous behavior that one quite loses comprehension and patience.

"The very apparent self-sufficiency of the boy at this period causes the parents to discontinue many means of amusements and tokens of affection which were retained until now. The twelve-months-old infant is submerged in toys, but the twelve-year-old boy has nothing at home to play with. The infant is caressed until he is pulplike and breathless, but the lad, who is hungry for love and understanding, is held at arm's length. This is the time when most parents are found wanting."[1]

The Tendency to Crime is very great at this period. Truancy is generally the first step, and the gang is the second. Many boys look upon fruit orchards and watermelon patches as legitimate prey. Often in this period are sown seeds of lawlessness which yield a sad harvest in the

[1] Sunday School Teaching.

next. Running with the crowd or the "gang," boys often learn to smoke cigarettes, to disobey parents, to break the Sabbath, to swear, to make fun of good things, and even to drink and steal. The strongest will and the most powerful body in the gang is the leader, and his influence if bad is exceedingly demoralizing to his young follower. Not many who have been properly trained in the earlier period of their lives will drift into actual crime, but the tendency is generally present. The years from twelve to eighteen are the school years of crime, just as the years from eighteen to twenty-five are the years when crime produces its fruit. The Sunday school teacher who has a class of adolescents has indeed a grave responsibility upon him. To lead them aright will require all the tact and wisdom and religion that he may possess.

The Sunday School Teacher. The adolescent classes should be given the wisest and most sympathetic teachers in the school. It is often supposed that the man or the woman with commanding personality and with a deep knowledge of the Bible belongs, as a matter of course, to the senior classes, but it is a wrong idea. The school should *save its boys and girls if it has to lower the grade of every class in the Senior Department.* The adolescent classes should have nothing short of the best. The teacher should be one who understands boys and girls, one who can win their respect, one who for the time can be a boy or a girl himself. An athletic, tactful, energetic, consecrated man should teach the boys, and a strong, thoroughly alive, consecrated, womanly woman the girls. The classes should be small, and the boys and girls should be taught in separate classes. The teacher who will do the best work will not confine himself, as so many do, to the theories of teaching, and when the boys do not fit the theories lay it to the boys; he will become acquainted with each of his pupils individually; he will study their lives, their ideals, their needs; and he will do as much work on week days as on Sundays. If a boy is absent, he will call on him or write him a letter; if he is sick, he will visit him; if he has a birthday, he will remember it. He will visit the playground, will organize walks and picnics, will invite the whole class sometimes to his home, and will

devise activities and relief expeditions and charities into which all may fall with enthusiasm. Such work requires effort and consecrated determination, but it pays. Many precious young souls have been lost because Sunday school teachers have not had the time to save them.

The Demand for Activity. The boy of thirteen is a dynamo fairly spluttering with pent-up possibilities. Ten or twelve boys together make a veritable power house. They are called *bad* when often they are not really bad at all. They want to do something; they want something objective to conquer or demolish. They care little for rest for the weary, or peace, or resignation, or the hope of heaven, and the like; they want not the religious life of old men and women, but the life of action. "The instant response that young men give to occasions of objective need is superb." The church is too much in danger of emphasizing feminine rather than masculine characteristics. The boy should be given something specific to do. The class, perhaps, should be organized as a club, with a constitution and a president. If possible, a room in the church should be fitted up comfortably, with the right kind of games, magazines, and pictures and books. There should be frequent phonographic entertainments and magic lantern exhibitions and debates. The teachers, one or more of them, should be present, and they should make the boys feel at home. They should take the boy where they find him, even talk of ball games and hockey, and speculate on the chances of the team. There is real religion in a squarely played game, and in a sacrifice hit, or a burst of temper controlled in order to win the championship. The energies of such a club may be directed into many channels. Says Cornelius Loder, a practical worker with boys:

"A full assortment of indoor games, frequent socials, brief practical talks by business men, and other interesting events, can be arranged; stamp, coin, and curio committees should be appointed; scrapbooks on various subjects will keep others busy; a camera club for those interested in photography; outside games, such as baseball, basket ball, football, tennis, bicycle runs, tramping, and athletic features, will satisfy others, and especially hold the older fellows. A uniformed baseball nine gives prominence to the work. A summer

camp can be maintained, and if the club is small the required number can be secured by inviting in outside boys. Manual training along simple lines is good, and work should be undertaken in printing, basket weaving, burnt wood, scroll sawing, turning lathe, etc."

All this is only suggestive. Most schools must be content with very simple things, but anything that will keep the boys in the Sunday school and give them a wholesome place where on week evenings they may spend their spare time under right influences is a long step toward the highest religious life.

Sympathy. Here, as at every step in Sunday school work with children, sympathy is the keynote. It is the easiest thing in the world to lose patience with the conceited boy and the frivolous girl. Labor often seems thrown away. The boys will fight and bully and play truant and disregard all advice, they will know more than all their teachers can tell them, and they will treat the best efforts in their behalf often with seeming contempt; but for all that they may not really be to blame. They are passing in their development "through a stage in the evolution of the race." There are certain instincts in their lives that they must obey. "We must remember," says Dr. Huestis, "that instinct is a holy thing; that it is the voice of the remote past making itself heard in the present; that it exists for a purpose—and that to give rise to something even nobler than itself. Boys love to tease. Often they are cruel, with but little or no sense of the wickedness of their acts. Boys fight. They do these things not because they are depraved by nature, but because in this way they unconsciously cultivate that sense of power without which they could not make their way in later life." He who would win boys must know boys, must sympathize with boys, must be able to look at life from the boy's point of view.

The Religion of Youth is exceedingly active and practical. It contains very little of reminiscence; rare indeed it is when a boy can spontaneously arise and give his Christian experience. He wants something to do, not an opportunity to talk about doing. Appoint him on a committee to carry flowers to the sick, or to gather materials for an entertain-

ment, or to take a Sunday school census, or to distribute Home Department literature, and he will work with vigor. As long as he is doing something he is easy to manage. The discipline of the class is very often made easy by enlisting the activities of all present. They can be set to drawing maps to illustrate the lesson, they can plan blackboard exercises for possible use in the primary room, they can be given outside work in a book of reference and can report upon it to the class, they can gather pictures and illustrative materials. If one but studies his class thoughtfully he can find ample work to keep them busy. The boy and the girl should feel that they are helping in the work, that the work would hobble a little if they were absent. The teacher must not talk all the time, and he must not monopolize the hour in any way. He should simply direct the activities of his pupils, for activities constitute the religion of youth.

The New Testament Period. Dr. Dawson after a study of a large number of children gives as his conclusion that "children in the adolescent period show a decided interest in the New Testament, especially in the four Gospels and the Acts of the Apostles. They also show a very special interest in Jesus and the principal disciples. The interest in John the disciple is an early adolescent interest, while the interest in Jesus culminates somewhat later, and is sustained throughout. This suggests that the material of instruction for adolescence should be derived largely from the New Testament." Before adolescence children almost without exception prefer the Old Testament. Now that the view of the larger life has come to them they are eager to know more of it. They long to "get adjusted to the largest and best ideals. The quickening of the sense of life, as lived through others and for others, awakens the impulse to become a part of the great cosmic struggle for more complete existence." The youth needs above all things a philosophy of life, a guide, a moral code, and he finds it all in the teachings of Jesus. The ideals of Christianity—its purity, its sacrifice, its holiness, its loyalty to a great, ideal, manly man, purer than Sir Galahad, nobler than Arthur, tenderer than their mother—all this appeals powerfully to adolescence. Every lesson should center now about the life of Jesus and the story of his

disciples. There is to be no preaching, only a bringing out most vividly of the love, the heroism, the courage, the intense activity, the manliness, the sacrifice, the message of the Christ, and the loyalty and love of his disciples. The lives of the great heroes of the race may be dwelt upon at times—men like Gordon, Livingstone, Dr. Grenfell, Saint Francis, King Alfred, William of Orange—but the center of all must be the Man of the Gospels.

Conversion. It is the natural period for conversion, but there should be no unnatural forcing. If the seed has been well sown in the earlier periods the deep religious conviction will come, if not now, then at a storm and stress period later. Every normal boy and girl comes inevitably to the moment when the matter of taking an outspoken stand for the Christian life presents itself with tremendous force. Nature has ordered it. There comes the feeling that the crisis of life has arrived, and that the decision is for all eternity. If parents and pastor and Sunday school teacher have all done their duty there is little doubt as to what the result will be. "Conversion," says Coe, "or some equivalent *personalizing* of religion, is a normal part of adolescent growth."

The Personal Touch. The surest results are those which come from personal contact, heart to heart. The teacher must use tact. "Abruptly to ask a boy to speak in meeting, or to quiz him before the class about his religious life, is sometimes either to alienate him altogether or to inoculate him against deeper religious impressions later in life." But there will come the time when the word can be spoken, and the teacher must be ready to speak it. Dr. Starbuck has admirably summed up the matter: "One can scarcely think of a single pedagogical rule in regard to religious training after the end of childhood which might not violate the deepest needs of the person whom it is the purpose to help. The first demand is that the teacher or spiritual leader shall know something of the case he is to deal with—his training, his temperament, and the present trend of his life. It requires careful reading into human nature to know what a person needs and is ripe for—the magic stroke which is to change a child into a man."

A Comparative View. The Rev. William Smith, following

Roads, has compiled a very helpful comparative view of the first three periods:

Primary Age 1–6 *Years*	*Childhood* 7–12 *Years*	*Youth of Adolescence* 13–18 *Years*
Restlessness	Less Restlessness	Storm and Stress
Activity	Still Active	Less Active
Frankness	Shyness	Diplomatic
Faith and Trust	Independence	Confidence
Dependent	Group-Age	"Gang" or "Set" Age
Concrete	Hero Age	Abstract Age
Imagination Age	Memory Age	Philosophic Age
Imitates Parents	Imitates Companions	Imitates Noble Deeds
Sex-Unconscious	Sex-Repellent	Sex-Attracted
No Time Thought	Lives in To-day	Ideals
Timidity	Courage	Recklessness
		Doubts
		On "Fool's Hill"

CHAPTER XI

LATER ADOLESCENCE

The Vital Years between seventeen or eighteen and twenty-five are the time of adjustment and self-discovery. The youth finds himself. It is the college age, the age of apprenticeship, of preparation for life, of far hopes and ambitions. The youth more and more is learning to concentrate his energies upon one thing. He talks much now of specialties. Paul's text, "This one thing I do," appeals to him. He throws himself with tremendous energy into whatever he does. The college athlete works at his training for months and even years with an intensity that one may look for in vain elsewhere. Men like Galileo, Weber, Beethoven, Wilberforce, Michael Angelo did much of their best work before they were twenty. It is the age of tremendous activity, both physical and mental. If the activity be turned to good ends, it enriches the world; many of the most significant additions ever made to art, science, literature, philosophy, religion have come from young lives scarcely out of their teens. If this activity be malign, the evil is not to be measured; the greater part of the crimes of the world are committed by those between the ages of eighteen and twenty-five. Indeed, the period has been denominated the age of crime, or, in softer words, "the wild oats period." In reality it is not the sowing period at all; in most cases it will be found that the wild oats were sown during early adolescence. In this later period they spring up into deeds which are harvested in shame and disgrace. The boy of thirteen who runs with a "gang," who neglects Sunday school, who learns to smoke cigarettes, to run the streets nights, to pilfer from orchards, and play truant from school, is sowing the seed which he may harvest in crime before he is twenty-one.

Doubt. The doubtings and questionings which began in early adolescence culminate during this later period. Says Haslett: "Doubt begins to reveal itself in females at about

the age of eleven or twelve, is at its height at fifteen and sixteen, disappearing almost entirely at about twenty-one. Doubt appears in males at twelve or thirteen, is highest at seventeen to nineteen or twenty, strong again at twenty-three, and remains in varying force throughout adolescence." The doubt in most cases centers about religious questions, and it is often the most pronounced in those who have had the most rigorous early training. The narrower the religious ideals of the home, the greater the storm and stress of the reconstruction period. But religious doubting is not a thing really to be deplored. He who confesses that he has never had doubts confesses that he has never thought at all for himself. For the young mind to doubt is usually a perfectly normal phenomenon. The keen young intellect must try everything for itself. Its doubting is in reality a process of evolution rather than revolution. If the foundations have been carefully laid, and if the doubtings are met with sympathy and argued as man to man, the period will leave the youth stronger and better. If, however, nothing but narrow dogma and creed and system has been given the youth in his earlier years, he may be obliged to throw it all overboard and begin anew, perhaps after dangerous models.

Storm and Stress. But doubt is only one of many emotional experiences in the "upheaval of youth." Starbuck found that of those whom he questioned three fourths of the women and half of the men had passed through a period of storm and stress. "The average ages for the beginning and ending of the storm and stress experience were found to be 13.6 and 16.7 for women, and 16.5 and 22 for men." Burnham cites the journal of Marie Bashkirtseff to illustrate this phenomenon so common in young life: "All the characteristics of her sex at the period of adolescence are described. Self-conscious, vain, imaginative, self-deprecatory, dreaming by day and by night, demanding unbounded love, hating moderation in everything, sometimes pathetically religious, making God her confidant in the ideal love affair with the Duke whom she had never met, tortured by jealousy, love, envy, deceit, wounded vanity, by every hideous feeling in the world, when the Duke marries, working with mad intensity for her ideals—it is no wonder that so intense

a flame soon burned out, and that she died at the close of the period of adolescence." This is an extreme, but many adolescents feel some phase of this storm. Fiction is full of this phenomenon: Maggie Tulliver, David Grieve, Robert Elsmere, Waldo in "The Story of an African Farm," are good examples. "The experience," says Dr. Murray, "takes various forms: a sense of sin, sense of imperfection, fear of death, brooding depression, morbid introspection, distress over doubts, efforts to control passion, and friction against surroundings." Dr. Starbuck has explained the causes: "The storm and stress is due to the functioning of new powers, which have no specific outlet, and are driven to force for themselves an expression in one way or another. If there is no channel open for the free expression of this new energy, it wastes itself against unyielding and undeveloped faculties, and is recognized by its pain accompaniment, distress, unrest, anxiety, heat of passion, groping after something, brooding self-condemnation; but if there be no resistance, there results a burst of new life, fresh consciousness, appreciation of truth, a personal hold on virtue, joy, and sense of well-being."

Conversion. The period of storm and stress has been called the natural period for conversion. The experience comes to the average life at about fifteen. Coe found that in 1,784 cases of conversion of which he had the records the average was 16.4 years, and that women on the average are converted two or three years younger than men. From the statistics available there seem to be two periods of conversion: one about twelve and one about twenty. The curve at twelve in almost every instance is higher than the curve at twenty. Says Dr. Coe: "Let us interpret the facts as follows: The mental condition during adolescence is particularly favorable to deep religious impressions. This is the time when the child becomes competent to make a deeply personal life choice; such a choice is easier than either before or after; this is, accordingly, the time at which a wise church will expect to reap its chief harvest of members."

It must not be gathered, however, that all youth pass through this storm period, or that there is no other way of entering the church save through this tumultuous experi-

ence of adolescent conversion. Three facts should be recognized: 1. A large minority of human beings never pass through any experience of storm and stress; perhaps a quarter of all women and fully half of all men. 2. Very many people have no tumultuous experience in their conversion, and there are some who never lose a conscious communion with God, whose Christian experience may be said to be unbroken from their earliest lisping of prayers in infancy. 3. There are many, and there might with wise management be many more, converted years before the period called that of storm and stress begins. Says Dr. E. S. Lewis very wisely: "A pious mother may hold her child to God from his birth. Dr. Rishell reminds us that 'many of the noblest specimens of Christian manhood and womanhood are found among those who were trained in the habits and dispositions of religion from infancy.' . . . Some years ago The Golden Rule sent out a circular letter to a large number of representative ministers. In answer, two thirds of them declared that they could not definitely fix a day when they came from darkness into light."

In the Sunday School. It has been very difficult to keep the young men and women of this period in the Sunday school. They have felt too often that the school had very little to offer them. To come without much preparation, to be given a lesson leaf, to listen for half an hour to a teacher who is droning interminable platitudes to his class, has not attracted them. They are in the intellectual age; they demand that things shall be new and up to date; they want to explore new territory and depart from the conventional, humdrum ways. Precisely the same problem is before the Sunday school as before the Young Men's Christian Association in the colleges. The Christian Association has partly solved it by organizing classes under trained leaders to pursue special topics: "The Life of Paul," "The Apostolic Age of the Church," "The Life of Jesus," "The Minor Prophets and Their Times," "The Social Teaching of Jesus," "Old Testament Biography," and such like. It is a hint for the Sunday school. The young men and the young women must be given special work, something that they can enter upon with enthusiasm. If a teacher were to go to a dozen

young men one at a time and say, "We are going to commence a study of the life of Paul, using Stalker's book as a basis. We are going into it thoroughly and systematically. I think you can help us. We mean business. We shall have somebody in once in a while to give us special talks, and we are going to make it profitable in many ways. I know where we can get a dozen good books on the subject and a good map. Come and help us"—if a teacher were to go at it in this way, he would quickly have a class and keep it. The good teacher is elastic in his plans.

Teacher-Training Class. It is from this period of life that the young men and women of the teacher-training class are to come. It is the golden period to train one's self for usefulness to others. Under a careful teacher's direction the course of studies can be made not only interesting but vitally helpful in very many different ways. There is opportunity offered here for enlargement both mental and spiritual.

CHAPTER XII

THE GRADED CURRICULUM

The Basis of Grading. The most practical contribution which the science of child study has made to practical educational work has been the graded curriculum. It is now realized that grading is based not alone on the fact that the mind of the child becomes gradually stronger and more mature, but upon the fact that it develops irregularly, that there are periods of special aptitudes and of culmination and crisis. Children, we have seen, are not little men and little women to be given the same tasks as their elders, only in simpler form; they have adaptations and instincts and peculiarities which are so distinct and so removed from adult traits that sometimes it seems as if they belonged to another species. It is the aim of modern pedagogy to take advantage of this fact and to give to the pupil at each stage of his development the studies peculiarly fitted to that stage. There is one period, for instance, when play must be a dominating element in all studies, another when memory is at its strongest, another when biography is best taught, and still another when chivalric ideals and the great altruistic principles of Christianity appeal with almost irresistible force. Secular education has recognized this fact and has arranged with care the sequence and the grouping of studies in its curriculum.

Uniform Lessons. The uniform Sunday school lesson series has beyond question accomplished a marvelous work. It is not to be lightly abandoned; but that it cannot furnish the whole curriculum of the Sunday school is evident to anyone who has made a study of the science of education. To keep an adolescent class for months in Genesis and Exodus or the Chronicles, when at the very crisis of their spiritual lives they should be studying intensively the life of Jesus, is a sad mistake. It is equally sad to see little children struggling with the minor prophets. It is being recog-

nized everywhere that the Uniform lesson must be abandoned by the younger classes and must be largely supplemented if used in the higher grades. The ideal curriculum is graded in its material to the various stages of development represented by the pupils. Supplemental lessons would be unnecessary with such a curriculum.

The Need of Grading. For the Sunday school is a *school*, to be graded according to scientific principles like other schools. The pupil at each stage of his career is to be given that for which he is adapted. The great text-book of the school is, of course, the Bible, but it must not be forgotten that the Bible is a library in itself. It could furnish a university with subjects for study. If, as seems inevitable, the Sunday school is to furnish the religious education of the coming generation, it must be made scientific in its methods. It must be made broad in its foundations. "It is something more than a Bible school. It is a school of Christian knowledge, and must gather into its course of study more than the content of the Bible. So far as may be, this course must give to childhood and youth the largest possible knowledge of the principles of religion." To reach this ideal will demand great changes; but the Graded Lessons prepared under the direction of the International Sunday School Association, the courses for the Elementary grades being ready for introduction at time of this writing, give promise of a better era.

The Acquisitional Period. We have seen that until about the age of twelve or thirteen the acquisitional powers of the child predominate. There is little reflection and little ability for expression in action of the fruits of reflection. The child is adjusting himself; he is getting acquainted with his surroundings. The material present is all-absorbing. To reach him now one must appeal to him through the concrete. We have found three well-defined stages in this period, giving rise in Sunday school parlance to three departments: (1) the Beginners' Department, including the ages of three, four, and five; (2) the Primary Department, six, seven, and eight; (3) the Junior Department, nine, ten, eleven, and twelve. Let us prescribe a curriculum for these various grades, looking only to the aptitudes of the pupils as we have determined them in our study of child life.

The Beginners' Department. The kindergarten age corresponds to the age of myth and story in the development of the race. The course at this stage must appeal to sense-perception, with its objects from nature and art, pictures, models, etc., to imitation and suggestion, to imagination with its simple stories from the Bible and from secular literature, to the memory, and to motor activity with its action exercises, its transitions, its marching to music. The stories told the child should be vital and true to the fundamentals of right and truth, and they should be simple and unstilted. Every story should center about a person and should bring that person out with realistic intensity.

The Primary Department. Here the instruction is still largely by means of the story, but this instruction may now be supplemented in many ways. The stories now may be grouped about moral truths. For a month or more there may be stories illustrating truth; then may come obedience, love, the goodness of God, and the like. Pictures now are of great importance. Nature study may be taught with great profit to illustrate God's love and care. To the Old Testament stories may be added now simple incidents from the life of Christ, like the Bethlehem story and the blessing of little children. There is to be no attempt at chronology. The stories must still be kept "out of place, out of time." Masterpieces of secular fiction for childhood may be read now to the children, and condensed biographies may be given. The motor activities of the child may still be controlled by variations of position, marching to music, and by the use of simple manual work related to the lesson of the day. Memory is now active, and simple sections, wholly within the comprehension of the child, like the twenty-third psalm, may be memorized, and also little verses and simple hymns.

The Junior Department. The course of study in the Junior Department is much different from anything the child has previously taken. This is the dreaded pre-adolescent period, when the motor activities are so vitally predominant. The pupil must *do* something. The story now must have action intense and dramatic if it is to hold the attention. The boy delights to read of hunting and trapping and adventure, and his games reflect his reading. The gang spirit

begins to rule. The teacher who tries to preach to such a class, to moralize or to teach abstract religious truth, will get small hearing. The material now must be hero biography both from the Bible and from general literature. Illustrations should be drawn from the world of science and action. The pupils' reading should be wisely directed. It would be well to spend several minutes of each period discussing books and reading. Geography should be commenced in earnest, about a year after the studies of the day school have made the pupils familiar with the general outlines of the continents; and this will generally be about the middle of the junior period. Maps should be drawn in the class, and models of the geography of the Holy Land should be made. The element of chronology may now to a limited extent be introduced. The stories of the history of Israel may be taken up in chronological order and outlines of the lives of Old Testament characters, like Joseph or Moses or David, may be made. The order should be, first, geography, then history that makes use of the geography. The teacher should remember also that this is the golden age of the memory. The pupil may now learn the books of the Bible, the Ten Commandments, a few of the psalms, and such other portions of Scripture as will be most helpful to him for the truth they embody. Above all, the teaching should keep the pupil active. He should have a notebook, or colors, or a model to work with at frequent intervals, or he should be set to looking up stories in the Bible, or be put to some other exercise that will keep his hands as active as his brain. The studies of this period, therefore, are elementary history and biography, memory work, reading, nature study, and manual work.

Biography. The framer of the Sunday school curriculum will have it impressed upon him constantly that biography during the acquisitional and assimilative periods is of supreme importance. Large portions of the Bible are history, but it is history told by means of the biographies of representative lives. It is as if one were to write the history of the United States by simply telling the story of the lives of Washington and the succeeding presidents, with short sketches of men like Channing, Beecher, Emerson, Long-

fellow, Fremont, Astor, and Edison. This is the most primitive type of history and the one most easily understood. First of all, it is concrete. Even the smallest child can understand the life of Joseph. It is the simple story of one life told in images that for the most part are familiar to the experience of the youngest, yet it may be studied by savants as a document upon the civilization and the annals of ancient Egypt. There should be biography from the beginning of the course to the beginning of the expressional period at sixteen when formal history is best given. First it should be the simple myth stories, then the lives of the great hero leaders: the patriarchs, Moses, Joshua, Samson and the other judges, with Samuel, Elijah, and the prophets. Then should come more systematic biography, biography with geography and history in the background: the lives of Paul, of Peter, of David, of Daniel, of the patriarchs; indeed, of all in the foregoing list, told now with the added element of historical chronology and geographical background. The life of Jesus studied from various standpoints should be reserved for the great religious crisis period of adolescence. The typical lives of the Bible are not exhausted with one study of them. They may be approached again and again, each time with a broadened outlook and from a new standpoint. Children should be led to feel the story. For them it should be made dramatic, vivid, real. Adults will demand the philosophy of events. They will want historical perspective, cause and effect, sources and results. A graded curriculum might be made, using biography alone.

The Intermediate Department. The early adolescent period needs the most careful supervision as to its curriculum. According to psychology, at twelve or thirteen the child enters upon the assimilational period of his education. Up to this point he has been gaining percepts; now he begins to see the relation of percepts and to combine them of his own volition into concepts. He reflects now upon the relation of things. He begins the process of self-building, and so begins the formation of character. To use a common illustration, the child up to twelve is like one who is eating a hearty dinner of many things; after twelve he begins to digest and assimilate the food which he has taken. Into the

Intermediate Department, therefore, should be introduced thought studies. It is the high-school period, with its literature and history and science and college preparatory work generally. The pupil is ready for a systematic study of biblical epochs, but the religious crisis which is now upon him makes it imperative that the great altruistic heroes of the race be presented with force. Now is the time for a careful biography of Christ. The pupil might write his own life of the Master, directed week by week by his teacher. He might illustrate it with maps and drawings, and with pictures from periodicals. Then a study of the life of Paul may be attempted, and a life also of David. The outlines of church history and of denominational government, and particularly the fundamental Christian and denominational doctrines, should be clearly taught. Poetry now, and, indeed, culture material of all varieties, is appreciated as never before. The truth should be so presented that the moral will enforce itself—but the spiritual truth should be ever present. The teacher should recognize fully the pupil's tendency to doubt, and should help him in every possible way, though not obtrusively. The organization of clubs, study circles, and guilds is often helpful. The studies of this period, therefore, should be: geography and map-drawing; history taken up now systematically; biography, especially of Christ; literature, especially that centering about the great chivalric heroes; church history, doctrines, and government; consecutive notebook work with illustrations; carefully directed reading, and as far as possible the making of models and illustrative apparatus.

Expression. With later adolescence comes the last operation of the mind, *reproduction*, or, as it is better termed, perhaps, *expression*. This has been defined as "the operation which involves the creation of thought, and the expression of thought and feeling in language and action." After the taking and assimilating of food there should come physical vigor and the capacity for muscular work. After the assimilation of mental food—a problem or a course of action carefully thought out—there should come an intellectual creation. In the same way the results of moral training should be action—character which will yield what the Bible designates

as "fruits." "Psychology plainly shows," declares Roark, "that in the moral education of the young the *here*, and not the *hereafter*, *deeds*, and not *creeds*, should receive the emphasis." If they are given the emphasis, and long enough, the results will be deeds—habits of reverence, honesty, unselfishness, godliness in the life of the pupil; and such a result should be the ultimate aim of Sunday school work.

The Senior Class. Expressional power comes at about the sixteenth or seventeenth year, the age in America when young men start for college. The mental powers are now mature and very active. "There are now enlarged conceptions and deeper realizations of religion, more serious views of life and duty, developed and settled condition of character, and a growing desire for leadership." The course now should consist of exhaustive studies of subjects: single books of the Bible studied with thoroughness, the book of Acts, for example; periods of biblical history; studies of ancient geography, like a careful exploration of old Jerusalem; studies of the literary forms of the Bible and kindred subjects. Such a class does not relish fragments, a lesson here, then a jump of several chapters; it wants the whole of a subject studied thoroughly. It is with this class that teacher-training work can best be carried on. The later adolescent is full of zeal and courage. He delights in breaking into new fields. The child study and psychology and educational science will appeal to him. The life of Jesus may now be studied from the ethical and religious standpoints. The epistles of Paul can now be appreciated. Studies should draw the class strongly toward the Christian life. Its doubts and storm and stress should be cared for, and everything should be so ordered that when the crisis is past the pupil shall find himself at peace with himself and man and God.

The Adult Classes. The adult work corresponds to university and professional school courses. There is no end to the subjects that may be pursued. The Bible may be studied book by book by the seminar method. Each student may be given one phase of the work to write out, then the work of all may be combined into one exhaustive commentary of the class's own making. There may be studies of doctrine, of the history of monotheism, of the development of the

canon, and so on indefinitely. The history of the church and of missions and of the Sunday school may be taken up. No one ever graduates from the Sunday school. The course is endless, for it is drawn from the great reservoir of religious truth.

Promotions. With a graded school and a graded curriculum there must be a constant advancement of classes. Each year the pupil is promoted into new studies. Shall the teacher go with the class or, as in the secular schools, remain teaching the same grade year after year while class after class comes and goes? In many schools this is a hard question. The movement of classes from teacher to teacher does away with the beautiful old custom of the teacher's growing old with her class, living year after year with the same pupils until they grow to be like members of her own family. However, despite this bit of sentiment, it is far better from the standpoint of educational science for the class to advance and the teacher remain. He who, for instance, has made a study of adolescent boys until he understands them and can lead and mold them had better remain his whole life long in charge of this work. Then, too, it is better for the pupil to change teachers periodically. He gets a variety of teachers and the fact stimulates his interest. He gets in the strong school the teacher always best fitted for him. It is one of the great causes of leaks in the Sunday schools of the old type that a class grows away from its teacher, or that a group of boys or girls is condemned to sit year after year with no hope of change under the preaching of a droning moralizer who knows little of the science of teaching.

Knowing and Doing. And now the final word: there is always a danger that Sunday school teaching will become merely academic, that it will feed the intellect and nothing else. There is danger, on the other hand, of too much goody-goody moralizing, of too much pious preaching, too much pressing home of the central truth, too much searching and probing of the soil to see if the seed has begun to germinate. Against both of these extremes the teacher must guard himself. He must keep before him, however, the great truth that every life sooner or later will express itself, that if food of any kind is taken and assimilated it will result in capacity

for action, and he should see to it that he is supplying the proper food. The one great aim of all religious teaching is character, and if character is not forming in the right direction, something is wrong with curriculum or teacher. This is a high ideal, but no other is safe.

PART II
SOME ELEMENTS OF PSYCHOLOGY

CHAPTER XIII

PRELIMINARY VIEW

Definitions. Psychology—from the Greek words *psyche*, "soul" or "mind," and *logos*, "words about" or "the science of"—has been defined as "a scientific study of the mind," or "the science of mental processes." There is, perhaps, little need in a study like this to define carefully the term "mental processes." The word "mental" may be taken to cover all of the phenomena of consciousness; it embraces all that comes into our sensible experience. A "process" is something that is going forward. Other sciences may deal with things; psychology deals with processes—with the moving stream of consciousness. "It is a continuous operation, a progressive change, which the scientific observer can trace throughout its course. It melts into and blends with operations which follow and precede it." It is not a thing. To investigate the mind as a thing would be to dissect the dead brain and nerve systems, and this is *anatomy*. Psychology deals, rather, with the *now—now—now—now* of conscious life.

We have already made large drafts upon the science of psychology in our lessons devoted to child study. Where we dealt with temperament, with the primal instincts like play and imitation and collecting, with imagination and memory and religious feeling, we were within this domain. It is impossible to draw any hard-and-fast lines of separation. The great changes of adolescence are as much psychological as they are physiological. It remains to pick up these scattered threads and to study more carefully the processes of the human mind that we may know more fully how to take advantage of its laws.

Psychology for the Sunday School. We can make no attempt at a systematic study of psychology. Whole sections of the subject must of necessity be omitted, and many important phases must be passed over with a mere paragraph.

The aim will be to select only those things that will be of value to the practical teacher, and to apply them to actual needs in as sensible a manner as possible. The subject will therefore be as much pedagogy as it is psychology; the first step in each case will be to elucidate the psychological principle or law and then to give hints as to how it may be applied to Sunday school conditions. In other words, some materials are to be selected from the science of psychology for the building up of an art of Sunday school pedagogy. Or, better still, the principles of the science are to be discussed in such a way as to suggest to the teacher methods and material for his work. That such a thing is demanded need not be debated. The Sunday school deals, first of all, with the human mind. He who would teach must make use of mental processes. Even the spiritual life of the pupil can be approached only through this channel. The teacher must know the best methods of approach; he must be able to select the proper material and adapt it to his class; he must know where to start, how to gain attention and hold it, how to train the memory and the imagination and the will; he must be able, moreover, to judge accurately the condition of his class and its point of view. Materials and methods that will succeed with one group of learners will fail utterly with another. The teacher, then, should study psychology to supplement his knowledge of human nature.

Not a Dry Study. Psychology is the most vital and vivid of all the sciences. It deals with human life and the habits and the workings of the human soul. The veriest ignoramus makes use of it every day of his life. We all know and use great volumes of material about mental processes. We have devices to aid the memory, we know how to gain the attention of others, we realize much about the nature of habits, of the will, and the imagination. The study of habit, of automatism, of memory, of observation, of the emotions, of religious psychology is in reality most fascinating if one goes about it aright. It opens up whole fields of interesting material.

Nothing is more absorbing than the study of human life. We read novels with breathless interest; but the novel, if it is worthy of our time, must be psychologically true. It is

a study by a master of the workings of some human soul. What will be the mental processes of Hester Prynne with the scarlet letter on her breast and of Arthur Dimmesdale when he sees it there? It is the business of the novelist to tell us. Maggie Tulliver, in The Mill on the Floss, is one of the best studies of adolescence that we can find. Why did Gwendolin feel her whole life change when she looked up from the gaming table into the eyes of Daniel Deronda? Why in the Marble Faun did Hilda, burdened with the secret of murder, feel an irresistible impulse to pour out her story when she caught sight of the confessional box? Why did Clifford, in The House of the Seven Gables, when he was fleeing from the dead man in the old house, talk so volubly to the stranger on the car? These are problems in psychology, and they suggest only feebly the fascinating interest of the subject. The science deals with the very heart and soul of human life.

The Physiological Basis. Like everything else, the science has its roots deep in the physical. It begins with the body. The dependence of the mind upon the nervous system is as complete as is the dependence of the central telegraph office upon the wires and the outlying stations. Without them there would be almost total isolation and total ineffectiveness. The nervous system and the five senses are, therefore, the natural starting point for a systematic study of psychology. For our purpose, however. it will be useless to discuss to any extent this physiological basis. The Sunday school teacher need not study the nervous system, or the eye and the ear, or the reactions of touch and smell and taste; he needs to consider only a few of the more common mental processes; he need choose only those facts which lie at the basis of pedagogical method.

Sensation. One phase of sensation, however, is important to the practical teacher. Since the materials for mental processes must come altogether from sensation; since, indeed, we know the outside world only as it is interpreted by bodily organs, it is obvious that our mental action may be influenced by the imperfections or the temporary disarrangement of these organs. It will be well, then, for us to consider briefly such possible defects. The teacher may find a pupil

whose defective hearing makes him appear stupid; he may find another whose awkwardness is caused by the state of his eyes. Dyspepsia, as all know, may change the whole color of one's thinking. "The loss of a single sense deprives a human life of a whole kingdom of facts." As the first step in the mental process is the entrance of the sensation into consciousness, it is therefore well to examine the nature of the sensation; or, in other words, to find if the sense is giving a true report. In pedagogical terms, the teacher should study the sense life of his pupils, and if there are defects, they should influence his teaching.

Consciousness. The fact that during all of our waking hours and, indeed, during many of our sleeping hours, something which we call *consciousness* is alive within us, is one of the miracles of human life. We know not what it is; we cannot define it. "How it is," says Huxley, "that anything so remarkable as a state of consciousness comes about by the result of irritating nervous tissue, is just as unaccountable as the appearance of the jinnee when Aladdin rubbed his lamp." And Professor James declares that "it must be frankly confessed that in no fundamental sense do we know where our successive fields of consciousness come from, or why they have the precise inner constitution which they do have. They certainly follow or accompany our brain states; but if we ask how the brain conditions them, we have not the remotest inkling of an answer to give." We can only start with the general assertion that there is a field of consciousness and that it is affected by sensations which come through the nervous system. This consciousness is a continuous stream. Now it is memory, now anger, now pain, now will. Sometimes it subsides to a mere trickle; sometimes it is a roaring torrent. It may contain but a single element or it may have a blend of many. While we must take this stream for granted without explanation or satisfactory definition, we may study the laws that govern it. Dr. Judd defines psychology as "the science of consciousness."

CHAPTER XIV

ATTENTION

Attention. In the foregoing lesson we found that psychology may be defined as the science of mental processes, and that *mental processes* is but another name for the various phenomena of consciousness. We found also that consciousness, which is thus at the very foundation of the science, is undefinable and unexplainable, and that we must simply take it for granted. We found also that nothing can come into this field of consciousness except sensations borne in by some part of the nervous system. But not all sensations can come into the field of consciousness. There are millions of them that strike every day upon our senses and affect us not at all. Consciousness is like an exceedingly busy man who can admit into his inner office only a very few from the throng of seekers without. It cannot attend to every sensation that comes along. There must be attention, and attention, in the words of Professor Halleck, is "the focusing of consciousness." I am sitting by the open window on a perfect June morning reading an absorbingly interesting book. At length I finish it and look out. Now I note the twitter of birds, the distant crowing of cocks, the rumble of wheels, the babble of playing children. The multitudinous odors of the June morning salute me; the soft air fans my cheek; the hard chair is uncomfortable, and I arise. All of this I now perceive for the first time, but it was all present every moment while I was absorbed in my book. The reason it comes to me now is that I remove the focus of consciousness from the reading and transfer it to my surroundings. This centering of consciousness upon a single thing may be carried to extremes: men have become so absorbed in their work as to forget their meals and for a time even their personalities. *Attention*, then, is the centralization of consciousness upon one thing or one group of things.

Voluntary and Involuntary. Attention is of two kinds: the involuntary, or spontaneous, and the voluntary, or forced. The first is the natural kind possessed in varying degrees by all the higher animals. One saunters along the rural highway in perfect mental relaxation. A dog barks, a partridge booms up from the brakes, a brooklet gurgles along under the bridge, a load of hay crawls up from the meadow, the rays of the sun beat down fiercely, a gun is discharged near. All of this in due order comes spontaneously into consciousness and is focused. But the man is a botanist and all at once his eyes light upon a new plant. Instantly there springs up a new kind of attention—the voluntary kind. The mind does not simply take note of the fact and then bound away to other things. The man seats himself and begins to study the flower intently; he draws forth a handbook and hunts through its pages; he applies the microscope; he makes notes and measurements and drawings; for an hour he may pore over the little object to the exclusion of everything else; indeed, he may arouse himself to find a thunder shower falling upon him.

The Attention of Children is of the involuntary kind. The younger the child, the more difficult it is for him to focus attention. Every butterfly sailing across his field of vision attracts him; every loud noise; every new appeal to any of his senses puts all earlier sensations out of the field of consciousness. He drifts from moment to moment at the mercy of the haphazard stream of sensations which touch his life. Many never outgrow this inability to concentrate. I know a college student who cannot look up a word in the dictionary in less than five minutes. Every picture detains him. All of us must plead guilty to some extent. It is easy to drift. It is only the philosopher who can refrain from leaving his work and going to the window when the band begins suddenly to play.

> Let but a dancing bear arrive,
> A pig that counts you four or five,
> And Cato with his moral strain
> May strive to mend the world in vain.

Voluntary Attention has its roots in some previous experience. The botanist's absorption in the flower was caused

by his previous studies. A geologist becomes greatly excited by finding a piece of coal in the unexplored forest; by the child or the savage it would be given but a passing glance. Voluntary attention is at the very basis of education. The child who has had little of experience can find no reason for holding attention concentrated on one thing for a length of time. The more organized interests there are, the more the voluntary attention. Two persons may go over the same path and come back with widely differing reports of what they saw. The botanist sees plants, the lumberman trees, the geologist stones, the hunter animals, the artist colors and landscape. To a Newton a falling apple is an intensely interesting phenomenon, for he brings a full-stored mind to the observation; to a child it is an incident not worth paying attention to, for he has no materials with which to work. An ordinary person will be unable to study a burning candle for more than one minute. To be compelled to contemplate it long would bring nothing but annoyance and fatigue. Faraday, however, undertook the study with fascinated interest, and wrote a book about it. It is the province of education to make long-continued attention possible. The uneducated mind is a wandering mind, and it is wandering for the simple reason that it has no stores with which to feed attention.

Laws of Attention. The first general law of attention is that it cannot be continuously sustained. "It comes in beats." It is like trying to photograph a moving body which is constantly getting out of focus. It is like trying to keep a small insect in the field of vision of a microscope. The mind must continually be brought back into focus, for, says Professor James, even "voluntary attention is only a momentary affair." In order that attention may be continuously fixed upon any subject the subject must continuously show new aspects, must stimulate new curiosity, must bring up new questions, must change at every moment. How often in our reading or in our listening to sermons do we find suddenly that we are thinking of something else!

Then, again, to gain and hold our attention a subject must be interesting. It must in some way be connected with the vital things of our life. A mere track in the sand

is usually too trivial a thing to look at twice, but what if it be the track of our lost baby? Nothing could be more dull reading than a time-table, but what if we have missed our train home and suspect that there is no other train before next day? Then, too, attention, even when it can be held for a time to one thing, rapidly declines in vigor. The first effect of Niagara is to astound the senses, but after a while it puts one to sleep. Sharp scolding may at first win attention for a teacher, but if it be continued long enough, it will have no more effect than ordinary words. There must be variety of stimulus.

Pedagogical Application. It was the opinion of Dr. Rosenkrantz that "to education the conception of attention is the most important of all those derived from psychology." Manifestly, there can be no education unless there is attention on the part of the learners. One who has ever stood before a Sunday school class of children needs not to be told of the futility of teaching where there is no attention. Each little mind is engrossed with some affair of the moment; the teacher calls sharply for attention, and for an instant all face her; she begins her explanation and the door opens to admit the librarian or some late comer, and instantly she has lost everything. She begins with another bid for order, but nature has decreed that attention shall be a matter of moments. One little fellow drops his penny, or snatches a hat, or makes some curious noise, and the teacher has lost her class again. Teachers, then, must first learn the laws that govern attention, for without attention from those they are to instruct they might as well talk to the empty chairs.

Some Practical Methods. The teacher, as we have already shown, must constantly change his program, especially with children. With adults also there must be constant change of appeal. Avoid monotony. Vary the work as much as possible. Have a short extract read, then show a map, then explain a point, then have an illustrative story given, then call for discussion, then cite authority. There is nothing that will kill a class more quickly than to have the teacher explain in the same tone throughout the whole hour. Many classes have been droned to death. How many in an audience ever listen to the whole sermon without mind-wandering?

Then, again, to quote Professor James: "Begin with the line of his [the pupil's] native interests, and offer him objects that have some immediate connection with these." Objects from nature will often gain for a long time the absorbed attention of a class of children. I heard some fifty sermons one year during my early childhood and the only thing I remember of them all is this beginning of one of them: "I picked up this little geranium flower as I came into the church this evening. Somebody had dropped it or thrown it away." It caught my attention. An idol, a rare book, a model of an ancient manuscript, a book of pressed wild flowers from Palestine, a bit of olive wood, a set of copies of good pictures, and the like will awaken attention in any class. A class of farmers will listen attentively to descriptions of Oriental farming methods; a class of workmen will be greatly interested in pictures and descriptions of tools or in discussions of ancient labor problems. The teacher must study his class for their native interests.

Mind-Wandering. The tendency to let oneself get into a dreamy, wool-gathering state of mind should constantly be combated. There is no power of the intellect so precious as that of being able to bring one's whole mental being to a focus upon a task and to hold it there until the work is done. Mind-wandering, as we shall find later, is one of the reasons for poor memory, for memory is largely a matter of attention. One should cultivate the habit of mental singleness of aim. If one finds his mind wandering during the sermon, it may be a help to articulate the words silently to oneself. When one sets himself a mental task he should never allow himself to be attracted even for a moment to the contemplation of other things. Attention to some degree can become a habit. One should drill himself to study even in a room where there are playing children. If one is teaching mental control to a child, the aim should be to arouse some sense of personal interest, or curiosity, or higher motive. A child may be brought to learn to read by explaining to him the rich treasures locked up from him in print; he may go through the drudgery of musical practice because when he is ready he will be permitted to play in a children's concert; he may learn a psalm because it will please mamma when he gets home.

Fatigue. The teacher of children should be constantly on the watch for fatigue in her pupils, for nothing is more tiresome to little ones than the strain of attention. In many city schools the teacher gets pupils who have been under strain in the public schools during all the week. There is a limit beyond which it is unsafe to try to compel attention. Small children should not be taught over fifteen minutes, and even during this period there should be constant change of subject. Larger children may be kept for half an hour, but the bowstring of attention must not be kept too taut. Change of method is the very soul of teaching. Now questions are to be asked singly, now in concert; now the pupils are to sit, now to rise; now it is to be a story, now it is to be the story retold by a child; now it is to be a concrete illustration, a nest or a flower; now it is a song. Even adult classes should not be required to give attention for over forty-five minutes. He is indeed a skillful teacher who can hold the attention of his class profitably for a longer period.

Comenius, the great Slavic educator (1592–1671), summed up with great wisdom the methods of gaining attention, and in all the years since he has not been improved upon. He maintained that one should gain the attention of a class:

1. By always bringing before his pupils something pleasing and profitable.

2. By introducing the subject of instruction in such a way as to commend it to them, or by stirring their intelligences into activity by inciting questions regarding it.

3. By standing in a place elevated above the class, and requiring all eyes to be fixed on him.

4. By aiding attention through the representation of everything to the senses as far as possible.

5. By interrupting his instruction by frequent and pertinent questions—for example: "What have I just said?"

6. If the boy who has been asked a question should fail to answer, by leaping to the second, third, tenth, thirtieth, and asking the answer, without repeating the question.

7. By occasionally demanding an answer from anyone in the whole class, and thus stirring up wholesome rivalry.

8. By giving an opportunity to anyone to ask questions when the lesson is finished.

CHAPTER XV

PERCEPTION

Perception. We have seen how the great throbbing, seething, multitudinous world outside of us beats at the doors of our senses and is conveyed in ten thousand sensations to that something called *consciousness*, and we have seen how very few of these sensations are admitted to the inner sanctum. The doorkeeper is very discreet and careful. Once admitted to consciousness, however, the sensation must be recognized and accounted for. The process of doing this we call *perception*. A loud boom, vibrating keenly upon my ear drums, impinges upon consciousness. Attention is spontaneous. Instantly there is a call for interpretation: what was it? To the little child it would be sensation and nothing else. He has no experience, no testimony from any of his faculties to guide him. But I perceive instantly that a gun has been discharged. The sound has occurred before in my experience. Several of my faculties unite in their testimony and the matter is settled in a flash. "Perception," then, to quote the definition of Professor Halleck, "is that power which interprets the raw materials given by sensations."

Sense Perceptions Come First. One finds an unknown substance and seeks to identify it. The first process is to telegraph to headquarters, as it were, as much sense information as is possible: feeling, odor, sound, appearance, taste. This done, the next thing is to let the mental powers struggle with it. The fineness of the sense-report is often the most important part. Two varieties of fine flour are brought to a miller to determine which is which. After applying perhaps sight and taste and smell and touch he decides without hesitation, but his decision depends upon the delicacy of his senses. Should disease blunt them, his power to perceive would be gone. The proper use of the senses comes only from long experience. To a blind man whose sight has been restored objects at a distance seem to be near enough to grasp. The

sense is undeveloped. His sense of touch, however, may be so delicate that he can feel out the inscription on a coin. The more finely trained our senses, then, the larger our world—the more we can perceive. It should be one of the most important parts of education to develop the senses of the child. We shall speak of this more fully under the head of Observation.

The Limits of Perception. Perception comes only through ideas that we already possess. The savage who has never heard a gun will call the report thunder. It is impossible for him to perceive the true cause of the sound, for there is no previous idea to interpret it for him. Each perception is based on an earlier perception. The struggle of young children with the new world about them illustrates perfectly this law of the mind. "See, mamma, the pansy has wings," said the little girl when first she saw a butterfly, and a little fellow seeing a snowstorm for the first time came in greatly excited to report that God was shaking out his feather beds. With each of these children perception had to be in terms of previous experience. All of us are limited in this way. It is the duty of perception to reduce the universe from confusion to order, but we must remember that "Mind is never fully able to cope with the world." The ear can detect vibrations only within a certain limited range, and so with the eye. There is a whole world of sensation on either side of this which our senses are too gross to perceive.

> There's not the smallest orb which thou behold'st
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubins;
> Such harmony is in immortal souls;
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it.

We can interpret the world only through the testimony of five very limited senses. "If we had three or four new senses added, this might seem like a new world to us."

Words and Ideas. If the mind has such difficulty to interpret and classify when the new object itself is actually before it, how much greater will be the difficulty when only the word denoting that object is presented. What does a young child

know of a mile, or a hundred dollars, or two thirds? One trouble with the older education has been its insistence upon learning by means of words to the exclusion of everything else. Chemistry and physics were once taught as mere book subjects without a single experiment. The boy who knows nothing of a cow or a squirrel or a tiger except what he has gathered from the pictures in his book has very vague ideas. One small boy declared that a camel was just the length of his thumb nail, for he had measured one in the book, and a little girl supposed a squirrel was three feet high.

The Plane of the Learner. We have in our lessons in child study already discussed pretty fully the pedagogical bearings of this phase of psychology. We found, to quote Dr. Gregory, that "the language used in teaching must be common to teacher and learner," and that "the truth to be taught must be learned through truth already known." Put into psychological terms this means simply that sensations may be admitted to the field of consciousness, but there will be no correct perception unless there is material already in this field by which to interpret them. This applies to adults just as much as to children. The teacher, the lecturer, the preacher, the writer, must constantly adapt himself to those with whom he is working. He who is teaching a Bible selection to a class of college men must use different methods from what he would use were it a class of uneducated laborers. One would not write the same article for the Youth's Companion as for the Psychological Journal. There is no real teacher who has not at some time awakened suddenly to a realization that the lesson is simply words, words, words to the pupil. A student once recited glibly to me that the War of Independence was "divided into three periods: remonstrance, resistance, reconstruction"; but when I asked him what these three words meant he was silent. Students in English composition sometimes speak of "infinitives," "substantives," "demonstratives," "coördinate conjunctions," voicing their text-books like parrots, but they may not respond when the teacher asks, "What do you mean by that?" It should be the aim of every good teacher to find the level of his class and to allow nothing to enter into the recitation which the learner cannot perceive.

Importance of Early Training. Some one has said that we receive no new ideas after we are thirty. Certain it is that what we learn in childhood influences our whole after life. If the father is a Democrat or a Methodist or an outspoken disbeliever in the tariff or Calvinism or Walt Whitman or anything else, it will have its effect on the son's later thinking. In the words of Professor James: "Hardly ever is a language learned after twenty spoken without a foreign accent; hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech bred in him by the associations of his growing years." "Whatever," declares Halleck, "we learn early in life will influence us for all future time. . . . We may as well expect our bodies to escape the force of gravity as our minds to elude the deflecting power of all former associations and experience." Thus the teacher of children has upon him an enormous responsibility. What he puts into the life is to color and influence all of the later thinking.

Observation. The Sunday school teacher who has his pupils but one hour a week cannot hope to train their powers of observation as can the teacher in the public school, but he can do something. In the first place, there should be a constant effort to inculcate *accuracy*. Superficiality is the bane of the present age. It is easy for the learner to get but half the idea and so get nothing at all. Any practical teacher will tell how hard it is to make even a simple announcement and have it understood by all in the class in precisely the same way. The half observations of children are accountable for many seeming lies. The child did not mean to tell an untruth; the trouble was that he did not observe accurately. And, after all, there will be as many interpretations as there are observers. Suppose I say to my class: "Once a little speckled fawn came out of a wood and lay down in a bed of daisies. Soon a wolf came by and fixed his eyes right upon the fawn, but he did not see it because it looked just like the bed of daisies." Each child will get a different conception of the story, for each can take away only what he brings. The words, "fawn," "wood," "bed," "daisies," "wolf," bring to each some particular image, but one can have little idea what it is. If all present had seen a fawn and a bed of daisies and

a wolf, and had been shown how to observe them carefully, the difference in the mental images of the children would be far less. To understand exactly what happened, therefore, requires experience and information. There should be much of nature study at first hand even in the Sunday school. The children should be encouraged to bring various objects for a little museum; they should be taught the ways of birds and insects and the nature of flowers. They are studying the handiwork of God.

The Cultivation of Perception. The student should be led whenever it is possible to learn facts from the testimony of his own senses. Certain observation games are excellent. A number of objects are placed for a moment before the pupil and then withdrawn. He is then asked to tell what he saw. The younger Houdin could take a single glance into a shop window and then write a list of forty articles displayed there. Children should be made to see the beauty of poetry and of biblical selections; they should be taught to read slowly and carefully in a few good books rather than to rush pell mell through many books, getting only a glimpse here and there. Above all, they should be given the correct point of view; everything should have about it an air of first-hand knowledge and of absolute accuracy.

From the Known to the Unknown is the law of all teaching. The teacher who does not understand this must learn it. Every illustration must be made after careful consideration of the ones who are to hear it. For country people one must use one point of approach; for city people, another. If you know a man's business or trade, you know better how to explain a matter to him. We must begin to build where the learner's knowledge leaves off, and we must give him material which can be interpreted in terms of that which he already knows. Otherwise there will be no complete perception.

CHAPTER XVI

THE MEMORY

Definition. Perhaps the most simple definition of memory is that given by Professor James: "Memory is the knowledge of a former state of mind after it has already once dropped out of consciousness." The fundamental fact about memory seems to be that when sensations are brought into the field of attention they make some sort of impression upon brain cells, or mental substance, so that when the same sensation comes again we recognize it as familiar. This fact is the basis of perception. We found that the present sensation in the field of consciousness is interpreted in the light of previous sensations of the same kind. This could not be unless those previous sensations had made some permanent impress. In other words, "Perception is the child of memory."

The Chief Requisites of Memory may be reduced to two: (1) retention, and (2) reproduction. The first should not be misunderstood. The old idea that memory is a kind of filing case or marvelous card index where impressions are stowed away carefully assorted for instant use is no longer held by psychologists. Rather is it believed that "every organ, every nerve cell, has its own memory. There is a memory of the eye, a memory of the ear, a memory of the skin (for touch, temperature, etc.), a memory of the muscles, and so on indefinitely." It is as if the sensation left its mark in the proper cells like a fold in a piece of paper, and when the same sensation came again the paper under exactly the same condition tended to fold in the same place. The deepness of the impression would depend upon the amount of attention given the sensation. A man walks by me on the street and I scarcely admit the fact to the field of consciousness. The episode is swiftly forgotten; it has made little impress anywhere. But suppose I know that the man is the President. I am all attention, and as a result I remember even the slightest detail of the episode. Memory, therefore, is the revival of a

past experience, and the more strongly that experience is impressed upon consciousness the more easily will it be revived.

Association. But it is not enough that the impressions be retained; there must be power to reproduce them at will. This seems to be intimately connected with the process of association. Our ideas go not singly but in groups. The mind is exceedingly sensitive to the law of habit. It tends always to do again just what it did at the previous occasion. Two men are introduced to me at the same time. When next I see one of them I think involuntarily of the other. One thing always calls up another, like cause and effect, means and end. Santa Claus, Johnstown, Valley Forge, Admiral Dewey, Mount Nebo, Red Sea—not one of these exists alone. Instantly another idea is associated. One may suddenly find himself thinking of something a thousand miles from his immediate environment. What brought it up? Often a companion will say, "How did you happen to be thinking of that?" Sometimes it is exceedingly interesting to go back step by step and trace out the history of a thought now in our consciousness. A friend tries to make me recall a man whom I have apparently forgotten, and to do so mentions various situations in which I have seen him. I at length remember the man by associating him with a place or an event or a peculiarity. Reproduction, then, depends largely upon association.

The Education of the Memory. There is no need for our purpose of going more fully into the analysis of the process of memory. The two facts already noted give us the main key to all memory training. We may deduce three laws: the memory may be educated by "intensifying the image by attention, by keeping it ready by conscious repetition," and by a judicious use of association.

(1) **Intensifying the Image.** Many poor memories are the results of hazy perception. There is a lazy habit of mind that never observes closely, that jumps at conclusions, that reads hastily and superficially, and as a result has no deep impressions of anything. The cultivation of attention and perception is at the same time a cultivation of memory. We remember what we are interested in. The college "Varsity man" can remember every score of all the football games for

three years back and, besides, can give the record of every prominent football man in the country. At the same time he may find it almost impossible to remember a few simple formulas in his mathematics. We remember what we are intensely interested in; hence to remember a subject get interested in it. There are other ways of intensifying the image: advertisers often associate some ridiculous image with their wares; or make the matter striking by means of rhyme or alliteration. We all remember the phrase, "Rum, Romanism, and Rebellion." Another method is the cultivation of the power to visualize. Art teachers have their pupils look intently at a vase for a time, and then, removing the object, have the drawing made from the visual image. One should in his reading frequently shut his eyes and try to reproduce the landscape described. The intensifying of the image will help the memory.

(2) **Repetition.** Weak impressions may often be strengthened by repetition—not mere rote repetition without attention, but by a conscious and careful review. A child may write a word automatically fifty times and even then misspell it. Review, however, is necessary if we are to retain. If we did not speak our own language for ten years, we should find that we had forgotten much of it, and would have to go over it again with attention. Hence the value of the review at the close of the term or of the quarter's lessons. It refreshes the memory. Since, then, it is the tendency of the mind for impressions to lose sharpness with age, frequent repetition of important things should be the rule governing our mental habits.

(3) **Correlation.** We have seen how ideas tend to flock together. As far as possible we should take advantage of this fact both when we are memorizing and when we are trying to recall. If we can bind new facts to old, we are more sure of retaining them. A study of Latin and French will enable us to remember many English words. We may remember the size and shape of Palestine by associating it with the state of New Hampshire, which it resembles in those particulars. It will help a class to remember that Bethlehem is six miles from Jerusalem by saying, "It is as far as from here to——," supplying some town six miles away. Association is the basis of many elaborate systems for strengthening the memory,

as, for example, Pick's and Loisette's. To illustrate: Suppose we were to remember the capital of Nebraska; we might say: "Nebraska—Ne brass key—chain—link—Lincoln." We may sometimes use an alphabetical order to aid memory; for instance, the chronological order of the novels in the Leather Stocking Series is Deerslayer, Last of the Mohicans, Pathfinder, Pioneers, Prairie. This is also the alphabetical order. A small boy sent to the grocery store for tea, sugar, apples, lemons, eggs, found that by arrangement the first letters could be made to spell s-t-e-a-l. He was able then to trust his memory. With most of these "memory cures" it requires considerable memory simply to master the system. The whole power is required to run the machine. The principle, however, may often be used to great advantage. One man who had a remarkable memory for faces said that he had gained the power by pronouncing distinctly to himself the name of each person introduced to him, and then carefully associating the person with something or with some one else. A college professor of my acquaintance always says when he meets an old graduate, "Let's see—your seat was in the second row near the end—O, you are Mr. Smith, of '97." Association is the secret of the string tied around the finger, of the bit of paper pasted to the watch face, or the unusual object placed on the dinner table or the desk.

The Verbal and the Logical Memory. There are two ways of learning a lesson from a text-book: the one is to commit the words parrot-like, and the other is to follow the logical thought of the page and to recite the contents in one's own words. In almost all cases the latter method is the only practical one. There is no better way of spoiling one's thinking power than to commit the propositions of geometry to memory and then recite them mechanically. This rote method is the basis of the Chinese educational system, and it explains in a great degree the singular lack of progress in the history of China. There are, however, many things that must be learned by rote. Dr. Schaeffer gives eight classes of things that should be lodged in the mechanical memory:

1. A reasonable vocabulary of words in the mother tongue.
2. A working vocabulary of words in the foreign languages

which the circumstances or occupation of a student will compel him to use.

3. The combinations of addition up to one hundred, the multiplication table, and the tables of weights and measures.

4. Algebraic and other formulas which constantly recur in the higher mathematics.

5. The fundamental formulas in chemistry, physics, and other sciences.

6. Declensions, conjugations, comparison, and genders of words in such foreign languages as the pupil expects to read, write, and speak.

7. The most necessary fact-lore of history and geography.

8. Choice selections from the best literature, and such definitions as mark a triumph of intellect in the history of human thought.

For the Sunday school teacher the "choice selections" of the eighth class will resolve themselves into memory passages from the most vital parts of the Bible, choice poems from the best poets, and the great hymns of the church. During the memory period of childhood the greatest care should be taken to stock the memory with Scripture and hymn and poem, but care should be taken to do this wisely. Material should not be poured in in haphazard manner, and it should not be of such a nature that the child cannot understand it. Then it should be reviewed and rereviewed until it becomes a part of his very life.

The Abuse of the Memory. Disastrous effects of overloading the verbal memory at the expense of the logical we have already dwelt upon; we have also touched upon the mental havoc wrought by superficial habits of reading and of thought. Of the latter too much cannot be said. Pupils should be taught constantly to attend, to observe, to form definite visualized images, and to cure their mind-wandering as quickly as they can. They should be taught to read with attention. After they have finished a page they should look away from it and try to repeat the substance of it. They should not skip and skim, but should read every word with care; otherwise they will destroy their memories as well as their powers of attention. One who confesses that he has a poor memory is often confessing at the same time slovenly

mental habits and a superficial, wandering mind. "I can't remember my lesson," is equivalent to saying, "I am not interested in my lesson." Another abuse of memory is the cramming system often found in schools and colleges. Material gathered in so hasty a way cannot be permanent. It goes as quickly as it comes. Finally, to abuse one's health is to abuse one's memory, for body and mind are so closely woven together that to impair one is to impair the other. No part of the mind seems more susceptible to bodily influence than the memory.

CHAPTER XVII

IMAGINATION

Definitions. We have already seen that the material in our minds has come through the gateway of perception. It has all made an impress somewhere in the mental substance so that it can be brought back again into the field of consciousness; or, to express it in the words of Professor James, "Sensations once experienced modify the nervous organization so that copies of them arise again in the mind after the original outward stimulus is gone." These copies are generally known as *images*. We may define the term "image" as "a picture produced in the mind by the representative or imaging power and without the aid of direct perception." It is not alone a visual picture, for other senses than sight may produce images. One may call up images of sound or smell or taste or touch. Imagination, then, is "the act or faculty of forming a mental image of an object; the act or power of presenting to consciousness objects other than those directly and at that time produced by the action of the senses."

The Scope of the Imagination. Anything that has been once perceived by the mind may be brought up again as an image, either as a whole or in part. Memory simply recalls some previous sensation with more or less accuracy, "and the self must recognize it as having been an experience of its own in a more or less definite time or place." Imagination, however, is unlimited. The image may not be recognized at all; we may declare that no such thing ever has come into our experience; it may be one isolated phase of some previous perception or it may be a combination of isolated phases from a dozen perceptions. Thus we may imagine a creature with the head of a lion, the body of a sheep, the feet of a bird, and the tail of a lizard. Classical literature is full of imaginary creatures like centaurs and satyrs and harpies. We may construct a new world like that which Alice found in Wonder-

land. As in a kaleidoscope, the materials may fall into millions of patterns. There is, however, one imperative limit to imagination: it can furnish no materials which are not already in the mind. We can imagine a creature the like of which never was and never will be, but all the various parts of it will be recognizable. The most original monsters of the ancient mythology were made up simply by combining the parts of well-known animals. The dragon was a magnified combination of lizard, bat, crocodile, and snake. The monsters mentioned in the book of Daniel were all made from earthly components. We can picture heaven only in terms of this earth. The most rapt visions of the book of Revelation bring in no materials but those which had come into the earthly experience of the writer: heaven has streets of gold, and gates of precious stones, and there is no night. In other words, the imagination of man is powerless to work with any other materials than those furnished by the realm of experience; and even if some heavenly revelation should be made, the imagination of man could not grasp it. With our present sense-materials, however, new combinations may be made infinite in form and variety.

Passive Imagination. It is customary to divide imagination into two classes: the passive (or reproductive) and the active (or creative). The first simply reproduces images which have been stored in the memory. When the old man says, "I can shut my eyes and see how every man in that room looked, though it was fifty years ago," he is making use of memory and passive imagination. I say, "Capitol at Washington," and instantly an image comes before your consciousness. When the mind wanders, a succession of unrelated images may come to us. When the little child sees his mother get his coat and hat he is all animation, for association brings up the image of his last walk out of doors.

Creative Imagination. But the most important variety of imagination is the creative, which deliberately recombines former experiences into new images. Children exhibit this in a thousand different ways. It is one of the chief things which separate man from the lower animals. The child has before him a shapeless pile of blocks, and he cries: "See, mamma,

I'm going to build a church." Before he touches a single block some sort of image is before his mind. He may alter his plan a dozen times before he finishes, but he is working always from a pattern furnished by imagination. Sir Christopher Wren did no more when he built Saint Paul's. Constructive imagination has been at the basis of all industrial progress. The inventor must have a mental image of what he seeks and must combine and recombine until he reaches the consummation of his dream. He must see the machine in the raw iron just as the sculptor must see the perfect statue in the marble block.

Literary Creation. The poet must be "of imagination all compact." So indeed must be the creative artist in every line of literary art. The writer who told the story of David and Goliath must have had a lively mental picture of it before his mind; Scott when he wrote the description of the siege of the castle of Front de Bœuf must have had before him an image almost as sharp as if it were reality; Dickens saw his scenes so vividly that he would burst into hilarious laughter or violent weeping as he recorded what his imagination "bodied forth." The great writer must necessarily have a great fund of experience from which to draw. The more he has seen of nature and man, the more combinations will his imagination be able to make and the richer will they be in quality. So full of human life was Shakespeare that half a dozen professions have claimed him. His sense-perception was so fully trained that there is hardly a flower or a bird or an odor or an aspect of nature in his native Warwick which he has not noted, and he knew human life no less well. He was the greatest English master of literary art because of all Englishmen he had filled himself the most completely with the materials for imagination.

Literary Interpretation. To read literature requires constructive imagination. How can one who knows nothing of the marigold get the full bearing of these lines of Shakespeare?

> The marigold, that goes to bed wi' the sun
> And with him rises weeping.

If I say, "A little forest-bound lake in New Hampshire with the mountains fir-coated and hoary-headed arising sheer

almost from the waters," everyone will get some sort of picture, but he who knows only the Alps will have an Alpine image, and the dweller in the Sierras will have one far different. The more experience one has had with life, the more intelligently can he read, for he has more material with which to interpret the imaginations of others.

The Culture of the Imagination. And this leads to the first suggestion to the Sunday school teacher: Add to the materials which the pupil has for the interpretation of literature. A little girl who was hearing the story of Joseph supposed that when the money was hidden in the sack it was concealed in a garment. With her "sack" meant only a coat. Children who know nothing of camels, or caravans, or shepherds, or altars, and the like, will image the story in a very vague and inaccurate way. There should be a true image for every term in the story. It will be helpful if the teacher of small children carefully explains certain things before the story begins. When once started, however, with the telling there should be no halt for explanation.

Pictures are of great value as aids to the imagination. Most of us can call up a mental image of the pyramids, but few of us have seen them. Pictures of Oriental costume and life should be used freely in all classes. A set of Tissot's drawings is valuable for Sunday school work. All of the houses which deal in Sunday school requisites furnish plenty of picture material at little cost. Only the best should be used.

The Culture of the Visualizing Power. Even the poorest Sunday school, however, may have pictures. The teacher may paint them himself—upon the imaginations of his pupils. He should often say, "Use your imagination a moment now and try to see this scene just as it happened." Then he should reproduce it as vividly as he can, bringing it home to their imaginations by using materials with which they are perfectly familiar. Illustrations and comparisons help the imagination. In teaching the life of Christ look up distances carefully, then say, "Why, it is as if they went from here to—." The more you compare with known things the more you help the imagination.

Various Helps. When the story is told to children they

should be questioned about it and set aright if they have in any way misapprehended. They should be taught to tell the story back again in their own words. A story can be half told and the children may be asked to finish it. Original work is of the greatest aid in the culture of the imagination. It is sometimes advisable to have one of the members of an adult class write a careful description of the places mentioned in the lesson and read it to the class. Farrar's Life of Christ abounds in graphic descriptions of the localities and life of the New Testament. There can be no better variation at times than to have short extracts read from this most vivid of all the lives of Jesus. Above all, the teacher should strive earnestly to translate the lesson into mental images. The boy who said he had studied about Moses until he thought he should know him if he met him on the street must have had an exceptionally good teacher. What mental picture comes to you when you think of David or Jacob or Paul or Peter? Sharpen this impression and stamp it upon your pupils until it becomes a part of their lives.

Finally, do not give children insipid, stilted literature. "Those painfully didactic, namby-pamby, goody-goody stories in little green books with chromo covers," says Dr. Krohn, "such as used to be presented to us as a 'Reward of merit' by our Sunday school teachers in olden times, never succeeded in gaining the attention of the average child, because they were not properly gauged to fit his experiences or evoke his interest." They were outside his world. The book for the child should give free play to the imagination; it should be free from materials and allusions that are beyond his grasp; but, on the other hand, it should not be too simple; and it should leave behind it something of permanent value.

Sympathy and Imagination. Without imagination one cannot have true sympathy and altruism. The ability to look at life from the standpoint of one's neighbor is largely a matter of imagination. "An unimaginative person," says Ruskin, "can neither be reverent nor kind." Boys are cruel to the birds and small animals simply because they have not been taught to realize that they suffer just as people suffer under the same circumstances. It should be the duty of the

Sunday school teacher to awaken the feelings of pity for all animal life. She should impress the fact that the bird robbed of its young feels as his parents would feel if their children were cruelly taken away. The proper training of the imagination, then, is a training of the elements of pity and sympathy and love for neighbors and for all mankind.

CHAPTER XVIII

THOUGHT

The Mind a Unit. We have now, in the briefest and most general way, shown how *sensations* are admitted by *attention* to that something which we call *consciousness*, and we have seen how *perception* acts as interpreter, how *memory* preserves for future use, and how *imagination* recalls this recorded matter in the form of images. It must not be gathered, however, that the mind moves only by mechanical steps. A thought is not manufactured like a shoe, which must go through the hands of twenty men in regular order and receive something from each. All of these functions of the mind may be in operation at the same instant. The process is infinitely complicated. The material which comes in every moment is of a thousand different kinds, and the whole mental being must act upon it all simultaneously. Perception, for instance, involves almost all of the faculties, and so do memory and imagination. The mind is not divided into departments like a business house, each one to take charge independently of a single phase of the work. It is rather a marvelous unit, and we study its different functions separately simply for our convenience. It is like studying a great man's character: it is a whole, and not a thing made up of consecutive steps or of isolated parts, yet we conprehend it better by looking at its different phases, such as honesty, conscientiousness, steadfastness, etc.

Thought. A library into which books and pictures and all kinds of printed matter were gathered in haphazard confusion would be a very poor kind of library. There would be needed a skilled librarian to classify and arrange and compare and to make cross references and all kinds of helps for assimilation. To arrange the materials of the intellect, to select from the mass this and that and put them together for comparison and classification—this is the duty of *thought*. Without this faculty there would be no assimilation of the materials gathered

by perception. Thought is to the intellectual life what digestion is to the physical: out of the miscellaneous mass of food furnished it, it re-creates new material and new life.

Steps in the Process. It will be needless for our purpose to trace at length the steps in the process of thought. We need to treat only of *judgment* and *reasoning*. Judgment is "the faculty by which relations are perceived and formulated." Certain materials in the intellect are brought into the field of attention and compared with other materials there. A likeness is found, or a dissimilarity, or an association of some kind, and as a result a new idea may be created. This is a judgment. For example, some meat has been stolen; there are dog's tracks near—the meat was stolen by a dog. The high tides come about an hour later each day; the moon rises about an hour later each day—the tides must be connected in some way with the moon. "It is seldom, however, that the material is exhausted by a single judgment. As a rule, the forming of one judgment suggests the forming of another; so that we have a train of judgments, or reasoning." For example, after careful observation I form these judgments: This stone is flint; it shows signs of human workmanship; it was found in a stratum belonging to the Tertiary Period; the strata had not been disturbed before I began my investigations; therefore man existed on earth during the Tertiary Period.

The Syllogism. In the terms of logic, reasoning proceeds by means of syllogisms. There must first be a major premise, which is a judgment of a general nature stated in the form of a general law. For example, *All animals having cloven hoofs chew the cud.* Then follows the minor premise, which is a judgment concerning a particular case: *This animal has cloven hoofs.* The third term is the conclusion: *Therefore this animal chews the cud.* Not often do we consciously take these three steps, yet they are really present in all our reasoning. The farmer looks at the sky and says, "It will rain to-morrow." He is not conscious of having made use of any premises, yet, nevertheless, his thinking took something like the following form: "When clouds stream up in the west in dull, ragged cattails it will rain soon. These clouds," etc.

It will be seen at once that the value of the syllogism depends wholly upon the truth of the premises. Manifestly one

cannot invent a general law offhand and then use it as a major premise for the finding of other laws. Modern science rests upon induction, and by induction we mean the making of a general law only after thousands of observations. Before the chemist can say, "Gold is soluble only in *aqua regia*," he must know that every possible solvent has been tried. Hence the value of one's reasoning depends upon his general knowledge, for from his general knowledge comes his ability to form accurate judgments.

Errors in Reasoning arise chiefly from lack of care with the premises. Children and even adults often generalize from a single experience. A little boy cautioned me at one time to keep a safe distance from a certain horse, for "white horses always kick." An old Pennsylvania farmer laid down the law that shingles laid during the increase of the moon always curl up. He had tried it once and had found out. A friend will advise you to take Quack's Bitters: "I took a bottle one spring and felt much better; they always cure." Physicians base their knowledge of medicines upon the observations of thousands of trained observers through many years, and not upon a single experience. Most people are prone to judge their neighbors from too slight experience. If a man is late at an appointment twice in succession, some one is sure to say, "O, he's always late." This is poor thinking because it is bad judgment. Judgments should be made with care and from fullness of experience. There are exceptions even to the most sweeping laws. For instance, all cloven hoofed animals do not chew the cud. There are two exceptions: the pig and the tapir. The teacher should constantly be on the watch for hasty generalizations, and should correct them with care. He should not allow jumping at conclusions and the offhand manufacture of sweeping general laws. Children especially should be taught to think twice before speaking, to be careful about letting personal considerations and prejudices influence judgment, and, finally, to weigh both sides and try if possible to see the standpoint of those against whom the judgment is to be made. By a careful supervision a habit of mind may be thus inculcated in young pupils which will be of benefit to all of their future thinking.

For the Teacher no function of the intellect is of more value

than is that of thought. All teaching appeals directly to the thinking powers. The little child is incapable of much reasoning, yet even he is continually forming judgments and making use of the syllogism. Owing to his lack of experience, however, his judgments are very often worthless. "White cows give white milk"; when it thunders "God is putting in his coal"; "This man is the best man in town because he gives me more candy than any other," are typical childish judgments. To train such children to think correctly it is necessary to add to their stock of knowledge. The first training, then, should be in the formation of proper judgments. The pupil should be stimulated constantly to think, but at every step he should be given the materials with which to think. There should be little mere rote teaching, mere memorizing of material which the pupil does not understand. The memory cannot do the work of the reflective powers. There should be avoidance, too, of the pouring-in process. To talk all the time is to paralyze the thinking powers of the learner. The teacher, on the contrary, should stimulate the pupil to think for himself. By adroit hints and skillful questioning he should suggest comparisons which will bring the new idea, and he should at the same time furnish such thought-material that the pupil will be eager to think the matter out and reach the conclusion desired. For instance, one might talk five minutes to a class of children about the seed of the maple tree and make very little impression. If, however, he were to hold a seed up and ask, "What do these two projections look like?" some one would be sure to say "Little wings." Then the conversation could be carried on something like this:

"Why should the seed have little wings?"

"To fly away."

"Why should the seed want to fly away?"

After the teacher had selected the best answer he could then say: "I saw once a maple tree all by itself on a hillside miles from any other maple tree. Who do you suppose planted it?" This is the so-called "Socratic method" of teaching, which we shall discuss at length in the section to be devoted to methods of teaching. When it is skillfully used there is no more effective stimulus to thought.

Thought Culture. Since the materials of thought come, all

of them, from attention and perception, it is obvious that one may increase the thinking power by training these two faculties. To give attention one must be interested. No boy ever had to be drilled to give attention to a ball game. Boys will build in trees houses the construction of which requires much careful thought and much labor; they will devise traps and games and solve puzzles all with the greatest eagerness. There is no need to train the boy to think along these lines. There is no need, indeed, to train the boy along any line in which his interest can be fully aroused. All he needs is information and skill. The teacher, then, whether it be on week day or Sunday, should be seeking constantly to arouse some dominating interest in the pupil's life. First interest, then attention, then thought, is the rule of teaching. When the pupil is interested fully he will think—indeed, it will be impossible for him not to think. The teacher needs only to furnish the right materials and to lead in the right direction. For instance, one teacher of a class of men began the study of the book of Luke. He asked one of the class to read the book through and to mark all passages illustrating Christ's lack of race prejudice; another was to bring in passages illustrating his attitude toward government; another, his treatment of women. Each pupil was assigned a topic, and after careful study of the marked passages was to write a short generalization about it, backing up every statement by references. As a result the class soon had a comprehensive introduction to the book of Luke all of their own composition, and the teacher had done nothing but guide and question and direct. The class was thinking for itself, and a half dozen of its exercises were of more worth than would have been a whole winter devoted to mere lecturing.

Beckoning to Wider Fields. The inferior teacher tells everything, sometimes twice and thrice over. He tries to smooth away every difficulty; he goes over every point volubly, and talks and talks and talks. The mind of the learner is borne along on a stream of words until dreaminess and drowsiness come from the smooth-gliding motion. The true teacher, however, tells only what he must. He arouses the interest of the learner and then lets him complete the matter himself. He invites ever to difficulties, but he shows how the difficulty is simply a barrier which separates the learner from delightful

prospects, a barrier which he must leap himself. The true teacher, therefore, beckons on and on, and as the learner follows it is always to larger horizons. No teacher should slavishly follow the text-book. He should draw all the time upon the experiences of everyday life. He should never go before his class without having thought out a line of work, one that shall arouse the eager interest of his pupils and stimulate them to think for themselves. Such teaching counts. It keeps the pupil active in both mind and body. It results in thought and a constantly increasing growth of the thinking power. It should be the aim of every teacher to lead his pupils to think.

CHAPTER XIX

THE WILL

Will, the Executive. In every human organization where conscious life is concerned there must be some kind of executive authority. There must be some one whose duty it is to see that certain things are done and that certain other things are left undone. In the intellectual organization this function is performed by the *will*. The other powers of the mind would be useless without this strong directing agency. Perception and attention would be mere haphazard affairs; imagination would run wild; and thought would be governed only by impulse and chance. A man without any will at all would be a maniac; he would obey every impulse; he would be like an automobile running at full speed without any driver.

The Nature of the Will. If the will were a distinct organ, like the heart or the stomach, and if we entered into life with this organ large and active or small and sluggish, as chance might decree, then would we all be fatalists. We often say, "This man has a strong will," or, "This man is sure to fail, for he has no will power," just about as we would say, "This man can never be an athlete, because he has a clubfoot." But the will is not a mere organ; it is not, as some picture it, a sort of living creature within us which says "Yes" and "No." The will, in a broad and general way, is nothing more than the voice of previous experience. It is one of the fundamental laws of the intellect that "all manifestations of conscious life have an inevitable tendency to express themselves in some sort of action." Nothing comes into our consciousness without arousing an impulse to do something. When we see a beautiful object we have an impulse to possess it; when we feel a draught of air we have an impulse to shut the door; when we hear inspiring music we have an impulse to go out and do a noble deed. In the very young child there is nothing to control the thousands of spontaneous impulses that arise with every hour. The baby finds a red-hot coal and instantly

seizes it. The next time he sees a coal he has the same desire to possess the brilliant thing, but something within him says, "No." "The burnt child dreads the fire." He checks the impulse with his new-found will. Thus experience builds up a system of inhibitions or vetoes. As he grows older the child learns to control his impulses more and more, because he learns more and more what he may not do. But there is a positive side to the matter of will. The child naturally shrinks from disagreeable tasks, but he may compel himself to do them because he has learned that it pays to do so either in satisfaction or bodily comfort or pecuniary result, or something else. He may even overrule the veto of sense experience: he may, for instance, thrust his hand into the fire to save his ball. Thus any addition to one's sense of duty, or love, or aspiration, or beauty, or, indeed, any other good thing, is an addition by so much to the will power. Create in a child a lively sense of duty, and he will drive himself to do very disagreeable things in order to be true to it. Much of the unpleasant work of the world is done because men have caught the true idea of lofty things, and, having it, they must *will* to be true to the heavenly vision.

Attention and the Will. We have learned that attention is divided into two divisions—voluntary and involuntary, or forced and spontaneous. Forced attention, however, is simply attention held fixed to one thing for a length of time by the exercise of the will. Professor James would include most of the functions of the will in the faculty of attention. He declares that "the essential achievement of will is to attend to a difficult object, and hold it fast before the mind. . . . Effort of attention is thus the essential phenomenon of will." There must be, perhaps, the further act of carrying into effect the proposition which has been held before the mind, but, on the whole, the position of Professor James has been generally accepted. It follows, then, that all advice as to the training of attention is advice as to the training of the will.

Many are feeble in will power simply because they are feeble in their powers of attention. Dr. Oppenheim has made this very clear: "The criminal knows that his career will be short and hard; he knows that the same amount of

energy and ability which he uses in his illegitimate pursuits could, if rightly directed, make for him a comfortable and honorable position in the world. He knows this fully as well as you and I, and possibly better. But he cannot keep his attention fixed upon the idea; he is constantly being led astray by dancing thoughts of pleasurable excitement, ease, bravado; his inhibitions are too few and too weak." This is the testimony of men who have preached in jails and prisons. Often a preacher in such a place has asked all who wish to lead a better life to arise, and has been amazed that nearly all arose, many of them with eyes streaming with tears. The same prisoners, however, if released the next day would go straight on in their career of crime. They have never trained their will power; it is impossible for them long to hold the image of a better life before their attention.

Will Culture. The chief stimulants to the will are pleasure and pain. The boy will work unremittingly at his boat under the most disagreeable conditions because he has before him a vision of the pleasure he is to have from the sailing of it. Ambition will lead a man "to scorn delights and live laborious days," for he foresees that the time will come at length when he will have the rewards of his labor. Duty, love, religion—indeed, all of the calls of the higher life—give visions of pleasure that make the present suffering appear as nothing. There are lower incentives. A man may work for mere money; a student may work only for the prize. Under the second head one may drive himself to do disagreeable things on account of fear of consequences. Many a boy works when he would rather play simply because he has before him a vision of his father's wrath if he neglects the task. These being the stimulants, it is easy to deduce the general principles of will culture. Supply the proper motive. The prompt doing of unpleasant things when reason shows that they are right will, if persisted in, create at length a habit which will anchor the life securely to safe foundations. Children should not be allowed to procrastinate when once it has been made clear to them that the deed is necessary. They should be taught not to shrink from disagreeable things simply because they are disagreeable. It should, however, be made perfectly clear to them that the reward for their effort is adequate and reasonable, and that it

is one that is worthy of their highest endeavor. No base motives should be appealed to, and no mere fear of punishment should be used as the incentive to effort.

The Use of Prizes. Should rewards be given to stimulate the will? Should the mind be led to study by a system of pleasant attractions of a mere material nature? There are many who are doubtful of the expediency of giving prizes even in the secular schools. Says Colonel Parker: "Bought at home, bought at school, with merits, percentages, and prizes, bought in college and university by the offer of high places, the young man with a *finished* education stands in the world's market place and cries, 'I'm for sale; what will you give for me?' . . . Prize-giving is the rewarding of an ancestor; rewarding a child for the virtues and mental power of his great-great-grandfather." But there is *no* question as to whether prizes and merits should be given in the Sunday school. Here, indeed, they are entirely out of place. They put the emphasis upon the wrong motive. They appeal to selfishness and cupidity and egotism. The Sunday school is of all places the training ground of the higher motives; it is the place where unselfishness, generosity, and lofty ideals of all kinds are continually to be held before the eyes of learners. To stimulate giving by creating rivalry between classes, to urge to hard study by offering a prize for the most Bible texts committed to memory, or, indeed, to bid for excellence in anything through an appeal to mere selfishness, is not the province of the Sunday school. There are enough stimulants to the will without appealing to the lower passions and ideals.

Will Breaking. Then there is the training of the stubborn variety of will. It was one of the theories of the older school of moralists that the child's will should be "broken," cost what the effort might. "Break your child's will, in order that it may not perish," said a saintly old divine. "Break its will as soon as it can speak plainly, or even before it can speak at all. It should be forced to do as it is told, even if you have to whip it ten times running. Break its will, in order that its soul may live." Modern educators, however, denounce such will-breaking. It is better to lead than to drive; it is better to train the will than to destroy it. "The will," cries Dr. Forbush, "shall we pull it up and throw it away? What!

and leave him a weakling child through life? Shall we bind it down? What! and maim him forever? Let it grow, but let it grow properly. This will is dangerous, but needful. You can't have births without some risks. If this boy is ever to be a man, it will depend upon what is done with his will." It is not easy to be patient and loving and wise with stubborn children, but it is comparatively easy to bluster and threaten and punish. He, indeed, is a poor parent who takes the easier way. And as to actual stubbornness—there are children, and many of them, who have wills like balky horses. They are abnormal, and it is really impossible for them to be otherwise without the most careful training. Many a parent and many a teacher has found a child that would not yield, do with it what he might. Says Professor James:

"When a situation of the kind is once fairly developed, and the child is all tense and excited inwardly, nineteen times out of twenty it is best for the teacher to apperceive the case as one of neural pathology rather than one of moral culpability. So long as the inhibiting sense of impossibility remains in the child's mind, he will continue to get beyond the obstacle. The aim of the teacher should, then, be to make him simply forget. Drop the subject for the time, divert the mind to something else; then, leading the pupil back by some circuitous line of association, spring it upon him again before he has time to recognze it, and as likely as not he will go over it now without any difficulty. It is in no other way that we overcome balkiness in a horse: we divert his attention, do something to his nose or ear, lead him around in a circle, and thus get him over a place where flogging would only have made him more invincible. A tactful teacher will never let these strained situations come up at all."[1]

Punishment. Shall punishment of *any* kind be used to stimulate the will? In the Sunday school only with great tact and care. "The ties which hold a boy or girl to a Sunday school," declare Burton and Mathews, "are so voluntary and weak, as compared with the compulsion which keeps pupils in the public school, that any large or general appeal to fear is likely to drive the pupil from the class altogether. Above

[1] Talks to Teachers.

all, scolding is the most successful means yet invented of depopulating a Sunday school class." The teacher has always the appeal to duty, to interest, to fair play, to love, to make use of, and the lesson may be made so interesting that there will be no need for discipline. Order is not necessarily perfect stillness; it is interest in the work at hand; it is attention not won through fear of punishment or hope of reward, but spontaneous and joyous and natural. A true teacher can lead the wills of his pupils anywhere he pleases: he who bullies and drives and scolds is unfit to be a teacher.

The Will and Character. A cultivated will is only another name for a strong character. "Stability is founded upon will." To be honest, to be punctual, to be diligent, to be truthful—these are at first largely matters of will, and they are to be learned in the plastic years of youth. "The education of the will," says Taylor, "the development of control in its many-sided senses, is the real end and aim of all education. The will of the child may be influenced in a purely infectious way or by intelligent counsel and assistance. It cannot be accomplished by a few spasmodic efforts from time to time, but only by that slow and regular process by which nature produces all of her rarest creations." But our willing hardens swiftly into habit. The thing that once took all the determination we possessed becomes in due time an automatic process of which we are scarcely conscious. It was so with our learning to read and write and play the piano. It took persistence and long-continued practice to ride the bicycle, but at length riding became as easy as walking. Every movement of our muscles is either automatic or voluntary, and the automatic part increases in amount as we grow older. Culture, training, skill, dexterity, and the like are only different names for will power exerted in one direction until a habit has been formed. Our lives are but the sum total of our past willing. We are "bundles of habits" which we have formed ourselves by our past volition. And this brings us to our next lesson.

CHAPTER XX

HABIT

The Law of Habit. Habit is "the tendency of a thing to be or to do what it was or did on some previous occasion." A stream of water descends upon a newly plowed meadow; in running off it takes the course of least resistance and cuts for itself a channel. Henceforth every stream of water that comes upon this meadow will run away in this channel, which will ever grow deeper and deeper. It is a law written over all nature that action when repeated shall follow, if possible, already established paths. Habit is only a synonym of repetition. The little child is almost powerless in every respect. He cannot even direct his hands or his eyes. It is only through painful effort many times repeated that he learns to grasp the near object, and later to walk, and to use the various implements and objects which enter his life. At first every act must be the result of careful attention, but soon repetition of the act establishes, as it were, a channel, and at length the stream of action follows this channel without any effort of the attention. The action becomes automatic. The small boy walks and runs without a thought of what he is doing; he balances and turns and swings himself about with the utmost skill without paying the slightest attention to the act. It has become a spontaneous matter. So with every act of our muscles and of our minds; at first there must be painful attention, then, after repetition again and again, automatic action. Habit is past attention. "Ninety-nine one-hundredths," says Powell, "of all a man does he does automatically," and Professor James would multiply this number by ten. And automatic action, with the exception of some instinctive reactions (instinct is born with the individual; habit is acquired, inherited from ancestors perhaps), is only another name for repeated acts or states.

Habit Not an Evil. With many the word "habit" has an evil meaning. To say that a man is a "slave of habit" is

to suggest that he is dominated by his lower impulses. But we are all slaves of habit, and were we not, we would be mere infants in attainment. All training and education is nothing more or less than the systematic forming of habits. Take, as an example, learning to play the piano: the child with his clumsy little fingers plays over and over the difficult scales until by constant repetition the act becomes a habit; until later, after he has practiced for years, he plays almost automatically; he can run his fingers over the keys with exquisite skill and talk to you at the same time. Walking, talking, reading—skill, indeed, in any direction—are all habits which can be acquired only by repetition with much expenditure at first of attention held firmly in place by will. The degree of one's culture is simply the degree to which he has made his life automatic. The most trained, skilled, cultured, educated, well-bred, strong-charactered man is the man who has the greatest variety and the strongest assortment of good habits. Habit, therefore, should not have solely a bad implication; it is one of the most valuable processes connected with human life.

Childhood and Habit. The body of a young child—its nerves and tissue and brain—has been likened to wet plaster of Paris. Every experience of waking hours makes its groove in the plastic material. The first delicate tracing is deepened with the repetition of the act, until swiftly it becomes a rut. Paper folded once always folds thereafter in the same groove, and so with the plastic mind of childhood. In the first five or six years the child has become to a large degree what he is to be. The plaster begins to harden, and by middle age it has set forever, a fact which places fearful responsibilities upon everyone who comes into contact with childhood. It is as if we lived our lives surrounded on every side by sensitive phonograph plates on which our every word and act must sink and be treasured for us or against us for eternity. The chief responsibility is, beyond all argument, upon the home; the child is there more than anywhere else. Suppose the father swears, or is indecent in language, or smokes, or lies, or drinks; suppose the mother loses her temper, or says unkindly things, or judges harshly her neighbors! If they realized completely what first trails they were plowing in the

sensitive material of their children's minds, they would pause in very horror. "Habit" comes from the Latin verb *habeo*—"I have it"; swiftly it changes to the third person, *habet*—"It has me."

Bad Habits. The real problem connected with habit is the seeing to it that the habits are of the right kind. Habits there must be, but what kind of habits? The answer to the question determines what the life is to be. After all, we are to-day simply the sum of our yesterdays. "In every act of our lives, no matter how trivial, we are laying the foundation of all our future conduct." "As the twig is bent the tree inclines." A rich philanthropist, struck by the misery and squalor of the slums of a certain city, invited some of the most wretched in one of the worst sections to move at his expense into a cleanly and respectable part of the suburbs, but not one availed himself of the opportunity. They preferred to stay where they were, where the habits of a lifetime had fixed them. Habit is second nature; and if the habit is bad, then badness becomes second nature. The older one is the harder is it to change. The best work is that done with childhood.

Habit and Education. No other chapter in psychology is more suggestive and helpful to the teacher than this. The teacher has as almost his sole business the forming of correct habits. Education is habit-making. Training, drill work, everything connected with the teacher's profession, has as its end proper habits. The teacher should live with that ideal ever before him. His office is not to amuse, not to pack into the pupil's brain stores of facts, not to lecture and pour in, not to be a police officer and keep order, not to be a convenient reference authority in time of difficulty: he is to be a molder of correct habits; he should show the pupil how to think, how to act, how to feel, how to help himself. If he has his pupils an hour, then that hour is to be made a sample of what the ideal life should be. It should, as it were, form grooves in the learner's mind so that he will be impelled to make all of his hours conform to this standard hour.

In the Sunday School. But the Sunday school teacher labors under great difficulties. He has his pupils only an hour in the week, and during all of the other one hundred and sixty-seven hours some one else has them—the home, the

street, the public school. To make a perfect impression upon his children he should have them constantly under his direction; he should have control over every avenue through which bad habits might come. As it is, his chance is as one to one hundred and sixty-seven. The chief burden is upon the home, but unfortunately there are thousands and hundreds of thousands of homes where the responsibility is not in any real measure felt. What can he do? An hour a week is better than nothing. In the fifty-two hours of a year one can make impressions on the plastic young soul which can never be effaced, impressions which may indeed control the life. The Sunday school teacher should strive, if possible, to come in contact with the pupil during the week, as often indeed as he can. He should see to it that no opportunity is wasted. There are many habits that may be inculcated even in one hour a week. There is the habit of punctuality. An experienced old teacher once declared to me that an eleventh commandment should be added to the Decalogue: *Thou shalt not come late to the house of God.* There are other habits. "Possibly one of the finest is the habit of thoroughness, that faculty of doing a thing, no matter what its nature may be, in a complete and conscientious manner." Then there is the habit of truthfulness. Reverence for God's house, honesty, courtesy, obedience, regularity, order, unselfishness—all these may be cultivated into habits, and it is the teacher's duty to watch every member of his class with loving care in order to inculcate and direct these great principles.

The Breaking of Bad Habits. In only one way can a habit be eradicated—by making a deeper channel alongside of it. He who would rid himself of a habit must concentrate himself so strongly upon the new habit to be formed that it will banish the old idea. The new action must be repeated as often as possible, that the channel may deepen. There is no such thing as breaking a habit by "tapering off," as it is called. There must be an absolute break, and then concentration with all of one's powers upon the new course. The teacher who would break her students of bad habits cannot do it by the mere use of maxims. "Honesty is the best policy" never led anybody to an upright life. It must be brought home personally to the learner; appeal must be made to self-respect,

and duty, and unselfishness; examples of upright men should be shown, and there can be no ceasing in the work. The more concrete the teaching the better. To trust a boy in some actual transaction is worth more than a volume of mere precept.

The Acquisition of Good Habits. Professor James, who has written more helpfully upon habit than anyone else I have ever read, has said that "the great thing in all education is to make our nervous system our ally instead of our enemy. . . . We must make automatic and habitual, as early as possible, as many useful actions as we can." For the training of oneself into correct habits he has laid down several maxims. First, "*We must take care to launch ourselves with as strong and decided an initiative as possible.*" We should see to it that we keep ourselves in the right path. A public pledge is often of help; joining the church has given stability to many a wavering Christian. A certain man once advertised that he would give a hundred dollars to the man who found him in any saloon. It strengthened him. Put good incentives ever in your own way; surround yourself with those things which build up. Second, "*Never suffer an exception to occur till the new habit is securely rooted in your life.*" Third, "*Seize the first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.*" At a concert where a great singer is appealing to the emotions, at church under strong preaching, or even at home while reading a good book we often have strong impulses to do better and higher things. If we do not act upon these impulses, they leave us poorer than we were before. Professor James would have us do something, if it be nothing more than to speak a kind word to the first soul we meet, or to double the amount we usually place in the collection. If we do not, we become at last like the Russian lady who went to the playhouse and sat and wept for hours over the sufferings of the heroine while her own coachman was freezing to death outside. "There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer who spends his life in a weltering sea of sensibility, but never does a concrete, manly deed." Fourth, "*Don't preach too much to your pupils, or abound in good talk in the abstract.*" Finally, "*Keep the faculty of effort*

alive within you by a little gratuitous exercise every day." When misfortune or suffering or temptation comes we have only our past accumulation of will and resolution to fall back upon. The strength of the oak is just in proportion to the storms it has wrestled with continually during the years of its past. The tree that has never exercised itself goes down before the storm.

Self-Activity. Finally, habit comes only through the active exertion of our own selves. No one can talk habits into us; the teacher who simply talks will inculcate little of habit in her pupils. There must be action on the part of the learner. To learn arithmetic, or the piano, or skating, or composition there must be a continual doing on the part of the one who is to learn. Thus the problem before the Sunday school teacher is an intensely practical one. Her class must be, as it were, a seminary where the active virtues are practiced actively. Manifestly, the teacher cannot say, "During this hour we are all going to be honest, so as to learn how to do it." The problem is more like that of the football coach who takes his men in after the practice game and discusses with a diagram the rules and the points of failure and success. The teacher must constantly be in the presence of the pupil's daily life and problems and must make applications. If the class is organized as a boys' club with midweek meetings, a thousand lessons of a practical nature may be taught actively: fairness, courtesy, obedience, self-control, and the like; and these may be repeated until they form the beginnings of real habits that will at length dominate the life. One cannot be specific. In work like this the teacher must make his own plans. We can only state the great principles and leave the individual worker to make his applications in view of his conditions and the material with which he is to work. One cannot learn to teach by memorizing rules; one cannot make formulas that shall do automatically the work of a teacher.

CHAPTER XXI

SUGGESTION AND IMITATION

Suggestion. By this time it must be clear that no single function of the intellect, like perception or attention or imagination or memory, exists alone as if it were a separate organ. Each is a composite made up of many parts; each borrows from the others and lends to the others; all are working at the same instant. The mind is a unit and it works as a unit. We dissect it and name different functions, but this is only for convenience. The more we know of the mind the harder it is to divide it up into parts and organs and processes. We speak of perception, for instance, and define it as the power which interprets the materials given by sensation. We would thus imply that our intellects are stored only with material that has come in through the senses by means of perception. But "half of what we hear and see never comes in through the senses at all." The child excitedly tells its mother that he has seen a snake as long as the table. Investigation shows that it was a dark rope coiled in the grass. A picture of fierce spectacles and teeth rampant brings up instantly the image of a certain strenuous individual. I haven't mentioned his name, but you have it none the less. Your hostess makes a perfectly innocent remark about her work to-morrow, and you depart very soon afterward, remarking to yourself, "I was boring her; she hinted that it was time to go home." We do not need the whole sensation; we get a fragment and we infer the rest. Given a bit of arc, we have the circle. The mind leaps swiftly ahead of the slow movement of data coming in from perception and completes the picture from the first details, just as Poe forecast the whole plot of Barnaby Rudge after reading the first installment. This is suggestion. It runs through all of the functions of the mind: association, attention, imagination, and the rest. Says Baldwin: "By the suggestion we mean the fact that all sorts of hints from without disturb and modify the beliefs and actions of the individual."

Suggestibility. Some minds are more open to suggestion than others. Certain sensitive persons are always looking for hints, "Where more is meant than meets the ear." They watch narrowly the expression upon the face of the talker that they may find what really is in his heart. Say to certain people, "Do you see yonder cloud, that's almost in shape of a camel?" and they reply instantly, "By the mass, and 'tis like a camel indeed." Say to them, "It's a good day for fishing," and they are ready to go with you at once. We are all of us influenced more than we realize by chance suggestions thrown suddenly into our lives. The whole career of a young man in college has often been turned by some remark from his professor like, "I believe you have gifts that would give you success in the law." John B. Gough was saved because some one once said to him, "You can be a man yet." A man fleeing before a mob suddenly turns and says, "You wouldn't hang me, would you?" The mob had not previously thought of it, but now they can think of nothing else. An inventor gets the crowning process of his invention while listening to a sermon on "predestination." A poet of my acquaintance got the theme of one of his best poems through the misreading of a line in a newspaper. Suggestions are pouring in upon us every moment; some people are more suggestible than others, but all are turned hither and thither by these chance straws.

The Dangers of Suggestion. Let the newspapers tell in detail of some suicide committed in an unusual manner and there will be a number of others just like it within a week. Reading about crimes produces a tendency toward crime. The "Raffles" stories have been responsible for more lawbreaking than most people suspect. Many a child never thought of certain kinds of mischief until his parent warned him against them. A certain mother had occasion to leave her small children alone for several hours. She warned them against everything she could think of. Finally as she was leaving she said, "Now don't you put any beans in your ears." When she returned every child had a bean in its ear. This is the weak point of advice. Many an old Polonius of a father has followed his son on his way to college with a stream of advice. He has warned specifically against every evil he

could imagine, and in doing so has really suggested forms of evil to the son. "Don't go in swimming to-day," cautions the mother. The boy hadn't thought of it before; but now his day is filled with an irresistible desire to go into the water. A certain father once said to his son, "You say you are going to be a journalist, but I'll wager you'll end by being simply a guide with John Davis up in the Maine woods." With that moment came the impulse in the boy to be a guide, an impulse that he had not definitely formulated before, and as he always had been a great reader of hunting and trapping stories he had to fight it for some years. There is a danger connected with the teaching of temperance in the Sunday school. A boy once told one of my teachers that after a temperance lesson where the sparkle and glitter of the wine had been dwelt upon, and its effects upon the human system, he often had an impulse to rush out and drink some wine to find how it tasted and felt. The best temperance teaching dwells upon the lives of temperate men. Hold up before the class the ideal temperate man rather than the drunkard.

Teaching by Suggestion. There are two ways of getting a thing done: use either persuasion or suggestion. Of the first we will not treat; of suggestion there are many uses. "Every teacher," says Oppenheim, "uses it, in proportion to his skill, when he tries to lead his pupils instead of driving them. Every time he begins the explanation of a difficult problem by saying that it is easy, that it has a bad but undeserved reputation, that a very little thought will make the whole matter clear, he is using suggestion and at the same time is skillfully leading his pupils over a rough road." The teacher may drop hints as to behavior or as to future work; he may skillfully suggest certain ideals and standards; he may intentionally, while not seeming to do so, express his opinion of certain acts and principles. If certain suggestions in the form of prohibitions are like bad seeds in the minds of children, then certain other suggestions must act as good seeds. Every thing should be examined not wholly as to what it is on the face of it, but as to what it suggests. For instance, a draped feminine statue may be more injurious than one perfectly nude. There is nothing more harmful than suggested vice.

Imitation. Imitation is but a special form of suggestion.

Seeing others do a thing suggests unconsciously to us, perhaps, that we do the same thing. We involuntarily fall into the ways of those around us. We make a wry face when we see another eating a lemon. We see the people on the street looking up at a housetop and before we know it we are doing the same thing. Enterprising advertisers have taken advantage of this. They have hired men to stand all day and look absorbedly in at their show windows or up at their signs. When the crowd rushes madly down the street we have an impulse to follow. Suggestion and imitation are the basis of all mob action. In the schoolroom imitation plays a large part. Let one pupil ask for a drink of water and it suggests thirst to all the others. Let one yawn and all will yawn. A child with Saint Vitus's dance has infected a whole school with nervous reactions. The uses of imitation with children have already been dwelt upon in the section devoted to child study. The teacher should realize fully that he is the pupil's first lesson; his ways, his peculiarities, his methods of work will be imitated more or less by all before him.

Books and Reading. The Sunday school should use every effort to carry on a crusade for proper reading in the home. There is no form of suggestion more insidious than that which comes from books. Many a life has been turned by its reading. The boy who reads the cheap novel has suggested to him an environment which makes him discontented with his present humdrum lot. He is led sometimes even into crime. The girl has suggested to her a world which is false in every particular. She becomes as a result romantic, a dreamer and a castle builder. From suggestion it is but a step to imitation. The Sunday school library should be one of the most thoroughly alive parts of the organization. It should not be enough that the pupils have a chance to take books if they will. The teacher should discuss books with the class, should form reading lists, and have, if possible, a reading circle. Control completely the reading of a boy or girl and you have gained a hold that could be gained in no other way. For the Sunday school the really practical part of the subject of suggestion and imitation concerns itself with the subject of books and reading.

CHAPTER XXII

THE EMOTIONS

Sensation and Feeling. The psychologist makes a distinction between *sensation* and *feeling*. Sensation comes to our consciousness through one of the sense organs of the body. It comes from without, and fixes our attention upon something outside of ourselves. It is thus objective in its effect. Feeling, however, is from within. When the sensation reaches consciousness it arouses feeling. The eye brings the sensation of redness and of form, and perception says: "This is a red cloud." The red, we say, is in the cloud. The sight, however, gives us pleasure, but this pleasure is a subjective affair; it is within us. It is easy to realize the difference between sensation and feeling, for there is no one who cannot feel the difference between the pain from a burn and the pain at hearing the news of the death of a friend. *Many sensations* may come to us at the same instant. A great conflagration may fill the whole surroundings with a deafening roar, a blinding glare, and a choking odor. There can, however, be but *one feeling* at one time. The frame of mind must be either pleasant or unpleasant. The feeling of the moment dominates the whole consciousness. To the dyspeptic the whole world is blue and everything is going to ruin. To the healthy man a good dinner brightens the whole horizon.

Emotion. An emotion is more complex than a feeling, and it is stronger. A single perception may result in a feeling, as, for instance, the warmth of the fire may give the feeling of comfort, the filing of a saw the feeling of discomfort, the playing of soft music the feeling of peace. For emotion, however, there must be a group of perceptions or ideas. One finds in his walk a tiny necklace, and he has at first a feeling of curiosity or of pleasure; but if on closer inspection he finds it to be the necklace lost by his little girl who has since died, the

feeling will swiftly change into emotion. The feelings and emotions and sentiments belong in a different class from anything we have thus far investigated. Perceptions and judgments and images belong to the life of thought; they are movements of the intellect grappling with the external world about it. Feelings and emotions are subjective and personal. They come upon us suddenly, and master us. Sometimes they dominate us completely, to the exclusion of everything else. The insane often illustrate what the extreme of emotional life would be. Now they laugh uproariously, now they flame into volcanic anger, now they burst into tempestuous weeping. All of us are subject more or less to the power of emotion. Some of us are dominated by anger or by jealousy or by melancholy or pride. They are besetting sins, and unchecked they become moods ("A mood is an emotion long drawn out"), and at length take possession of the life.

Instincts. Feelings and emotions are very closely connected with the instincts. Instinct may be defined as "the faculty of acting in such a way as to produce certain ends, without foresight of the ends, and without previous education in the performance." Birds build their nests precisely as all their species have built them from the beginning, and that without the slightest instruction. The young child is a bundle of instincts. He eats, plays, laughs, cries, stands, walks instinctively. And with every instinct there goes an emotional excitement. The child reaches instinctively for the bright object, and if he cannot get it, he cries, then kicks, then screams in rage. "Every object that excites an instinct excites an emotion as well." Among the instincts may be mentioned play, imitation, rivalry, pugnacity, sympathy, fear, fear of high places and black things, curiosity, and the like, but from instincts they quickly change to habits. Says Professor James: "Most instincts are implanted for the sake of giving rise to habits, and, this purpose once accomplished, the instincts themselves, as such, have no *raison d'être* in the physical economy, and consequently fade away." A child left to do as it pleases becomes speedily a creature of intense emotions. He is selfish; he screams and falls into a fury when his will is crossed. Many a parent has laughed at the willfulness of the baby, or at the first little lie, or at the first

symptom of pugnacity, and has awakened later to find that the baby has grown into a boy who is emotionally on a level with the savage. It should be recognized as the duty of every parent and teacher to see to it that the instincts of the child and their emotional accompaniments are trained into the proper channels. The moral training of children consists largely in the control and direction of their instincts so that they will harden into the proper habits.

The Expression of Emotion. Every emotion is expressed in some attitude or motion of the body. It is not hard to tell when a man is angry or joyous or melancholy or disappointed. The emotion is written all over him. It is safe to say that emotion entirely without some physical manifestation is impossible. This fact has been made much of by psychologists. One school maintains that the emotion comes because of the bodily expression. Instead of saying, "We lose our fortune, are sorry and weep; we are insulted by a rival, are angry and strike; we meet a bear, are frightened and run, . . . the more rational statement is that we feel sorry because we cry, angry because we strike, afraid because we tremble." There is much to commend this theory. One could not remain angry long if he were lying flat on his back on the floor, his arms stretched out. The more the angry man flourishes his fists and roars his threats and gnashes his teeth, the angrier he gets. "Imagine, if you can, Uriah Heep with a broad, expanded chest." "In Leonardo da Vinci's great picture of the Last Supper, the character of each of the disciples is plainly shown by the hands." Emotion can thus be painted on canvas. One cannot remain melancholy long if he stands erect, throws back his shoulders, and looks at the sky. To bow oneself over with the face in the hands will make anyone melancholy. Dr. Oppenheim observes how people sometimes go to funerals merely out of sense of duty or respect to some of the mourners. They have no feeling of sorrow when they enter the house, "but as the service progresses, and they see the unhappiness of the true mourners, they feel bound to show sympathy. They assume the attitude and the expression of sorrow; they cast down their eyes, pull down the corners of their mouths, let their shoulders droop. The women, in the same fashion of sympathy, put their handkerchiefs to

their eyes; and before long all of them feel thoroughly unhappy and sorrow-stricken."

The Culture of the Emotions. And it is right here that the Sunday school teacher may find a most helpful suggestion, one that will give real life to his work before his class: he is to create in himself the emotions he wishes to find in his class, and he is to see to it that all his pupils are in the right bodily condition for receptiveness. If he has come to school on Sunday morning feeling dispirited, impatient, nervous, it will never do for him to go before his class in such a condition. Nothing in the world is more contagious than emotion. Many a teacher has gone home and complained that the class was more restless and mischievous and obstinate than he had ever known before, and has thereby simply confessed that he was in no condition that morning to teach. He should with all his will power have put on the bodily expression of joyousness and serenity and cheerfulness and mastery. Turn the corners of the mouth up rather than down, change the scowl into a smile, stand erect instead of bending into a melancholy curve, turn your thoughts from your ailments into pleasant channels, see to it that all in the room do likewise, and in a few moments the whole horizon will brighten.

The teacher should preach this gospel to his pupils, and, while they are in his presence at least, he should see to it that they practice it. In church and Sunday school pupils should be required to be reverent in attitude; they should bow the head while prayer is offered and should close the eyes, and they should be taught always to act in the church as if it were a holy place. They should constantly be impressed with the fact that the only life worth living is the cheerful life, that it is positively wicked to be pessimistic or miserable or angry or jealous, and that he who goes about scattering these emotions is as bad as he who goes about scattering the germs of disease. One should school himself always to be cheerful and sunny, always to say pleasant things of neighbors and friends, and always to look on the bright side. To do this is an art, but it is an art that everyone can acquire if he will.

The Law of Habit rules here as elsewhere, but it seems as if the emotions were peculiarly responsive to the law. If one gives way to anger once, he will give way more easily and

more violently on the next occasion. If one begins to worry, the miserable habit will increase with geometric strides. One swiftly becomes a slave to unchecked emotions. Indecision, timidity, pride, envy, anger, jealousy, sensitiveness, impatience, distrust—all of these grow by exercise until they dominate the life. One can easily fancy that he has received a slight or an injury, and by dwelling upon it and drawing upon the memory for previous experiences with the person concerned, and by gathering together all the disagreeable things that can be recollected, can lash himself into anger and even rage and hatred. One should discipline himself to throw away the materials for such emotions; he should fix his attention on the good side of the person's character, and construe always in favor of the one under suspicion. As evil emotions grow by what they feed upon, so do good emotions.

Emotionality. Every teacher will find in the class two types of pupil: the logical and reasoning type and the impulsive and emotional. The one is cold and undemonstrative; the other is effusive and liable to be ruled by the impulse of the moment. The over-emotional type is one of weakness. The sensibilities lie on the surface, and there is apt to be no depth of life. Such persons are much in evidence during revivals, but they quickly "back-slide"; they cry over tales of distress, but they seldom are found among the workers who bring relief; they feel, but they do not act. The teacher's duty here is to repress the emotions and to direct them along lines of actual accomplishment. The books and the reading of such pupils should be carefully selected; and their habits of life should be watched with diligence. There are too many who are merely sentimental and mawkish in their religious life, and it is so chiefly because the emotions have been allowed to run wild.

The Work with Children. The normal child is cheerful. He comes "with smiling morning face" to school, and if he does not, something is wrong. He may be sick, or there may be other abnormal conditions to account for the lack of cheerfulness; but whatever it may be, there can be no effective work on the child's part until the cause is removed. The teacher may by her own cheerfulness remove the burden, or she may induce the child to forget his trouble, and if she suc-

ceeds, she has administered a medicine better than any doctor could give. "Anxiety and indifference are more frequently attributable to mental than to physical causes." There are many emotions that the teacher may appeal to with certainty. Surprise is always effective. Vary the program; lay aside the text-book often, and give something new. Arouse expectation. Send the class home speculating as to what is coming next. There should be, however, nothing sensational or grotesque. Common sense should reign here as everywhere else. Hope may also be appealed to, and admiration. Fear should be avoided utterly, though shame may often be used with advantage. Sometimes a boy may be made ashamed at being rude or tardy or unprepared in his work. Mrs. Harrison tells how she once punished an obstinate boy by saying, "Well, children, we shall have to give up this nice exercise because Charley has spoiled it for us." All eyes were then turned reproachfully upon Charley, and his punishment seemed greater than he could bear. The sense of humor should not be overlooked. Many Sunday school teachers frown upon anything that in the least tends to create a smile while the Bible is being studied, but this is against all pedagogic and even spiritual law. There are times when a good, honest laugh is the most useful thing that the teacher can bring to his class. Children have a keen appreciation of humor, and it should be cultivated. The sense of humor is the regulator of life; indeed, it may be called the safety valve. Many a puritanical old Sunday school teacher has seen his class gradually fade away because he was utterly destitute of the sense of humor. Too much cannot be said about the culture of the emotions. We too often think that if we train the intellect we have done all that is needful. It is even more necessary that we train those volcanic forces that arise so easily, that scatter such destruction at times, and that increase in force with such fearful rapidity. Many a life has been ruined because the emotions were neglected in youth. The greater percentage of crime is committed in moments of excitement or depression or emotional tension, and all of this crime is simply the result of early emotion allowed to run wild.

CHAPTER XXIII

MORALITY AND RELIGION

The Sentiments. When the emotions are directed by judgment and reason we have as a result *sentiment*, which, taken in its psychological sense, is the highest product that the human intellect may evolve. Sentiment may be defined as "that form of feeling in which the soul responds to the good as it comes to man directly through his rational nature." It is rational emotion. The simple emotions, like anger or jealousy or sorrow or remorse, are irrational; they come upon us suddenly and master us; we are in a way passive and they active. The higher emotions or sentiments are controlled and modified and elaborated by the power of the intellect; they are passive, as it were, and we active. These sentiments are generally divided into four classes: the intellectual sentiments which include all of those sciences which rest on the question, "Here is a theory: is it true or untrue?"; the æsthetic sentiments, which have to do with beauty in its various forms—architecture, sculpture, painting, rhythm, melody, and the like; the moral and social sentiments, which deal with the relation of man to man in society; and the religious sentiments, which deal with the relations of man to God. This last is the supreme achievement of the human soul.

The Æsthetic. Of the purely intellectual sentiments we shall say nothing. The æsthetic sentiments, however, must not be passed over by the Sunday school teacher. It should be a part of the work of the church to train the sense of beauty and to give correct æsthetic taste. There should be in the Sunday school good pictures, good literature, and good music; nothing less than the best should be tolerated. Ruskin once observed "that religious people as a rule care little for pictures, and that when they do care for them they generally prefer the worst ones to the best." If this charge be true, it is because the church has not taught the appreciation of art. In these days of postcard reproductions of all the great masterpieces

almost in the original colors, of Perry pictures, and Tissot prints, and admirable card series made especially for Sunday school work, there is no excuse for ignorance of the best in religious art. Then there is the domain of music. America is peculiarly unfortunate in respect to its Sunday school songs. The thousands of Christmas and Easter and Children's Day programs ground out by sheer force simply to sell, the hundreds of Sunday school song books issued merely for the money to be made, furnish, indeed, food for pessimism. The most important thing about a song is the poetry, for singing, after all, is but another way of saying words, yet many care only for the lilt and the jig of the music. There are songs sung in some of our schools the words of which are mere twaddle from both the poetic and the religious standpoints. Happy the school that has a sensible and well-trained leader of its music. Of good literature in the library and the insistence upon the best we have already spoken. There is no way in which the pupil's higher tastes may be cultivated to more advantage than through a proper supervision of his books and reading. But, after all, as Dr. Roark has well said, "Art is beautiful only as it is a transcript of nature. . . . The teacher can do no better thing than occasionally to take his class or school for an afternoon walk through wood and field, and point out to the eager appreciation of boys and girls the beauties of tree and twig and leaf, of hanging vine and sturdy weed, of ferny bank and lichened stone and rail. . . . The boys and girls who, having eyes, have learned to see, and can keep their minds and hearts open to all the sweet influences that nature will pour in upon them, have learned to walk with face toward God, seeing him in all his world."

The Moral Sentiments. Man is a social animal. He is thrown into contact with others at every step of his progress through life, and he must constantly regulate his conduct in view of these neighbors about him. Without the moral element he would be purely selfish like the animals. The weasel and the tiger are simply embodied selfishness; their whole life is a struggle for self at the expense of all other life about them. But man has evolved the idea of altruism, that feeling which takes account of the woes of others and seeks even at personal disadvantage to further the ends of another.

He has made this into a science—*ethics*—"the doctrine of man's duty in respect to himself and the rights of others." This moral sentiment is composed partly of emotion—sympathy, pity, and the like; partly of intellectual process—comparison, comprehension, and the like. It is needless, however, for our purpose to analyze it. We need only to consider its pedagogical bearings and its value from the standpoint of Sunday school work.

The Basis of Morality. We must realize at the outset that no two pupils are alike in their moral development. Morality is partly inherited, partly acquired. "All men are not born moral equals. We cannot expect the same conduct from all." Then in addition to the inherited tendencies there are the associations and training of early years. The morals of a man are very largely what the first decade of his life made them. The problem of moral education is thus a very perplexing one. To take pupils with widely varying instinctive tendencies, with widely varying powers of appreciation of the fundamentals of morals, and with all kinds of defective ideas gained during the early years in the home, and to train these pupils to a high standard of morals, is a task indeed. It requires great knowledge of human nature to know where to begin with each individual (for moral training is a task that must deal primarily with the individual) and what to take for granted. We talk glibly of the "honor system" in colleges, but there are as many ideas as to what *honor* is as there are students in the college. To apply the system to a class of boys below fifteen would be a hazardous experiment, for the simple reason that many of them have not yet thought out a complete working definition of "honor." A discouragingly large percentage of even an average college class have no very clear perception of the real meaning and limits of the word. Moral training often must deal with very crude materials and it is a slow process.

Moral Instruction. The teacher, especially if he works with children, must strive constantly to inculcate correct moral conceptions. Morality is the child's religion. He should be taught politeness, which is external good behavior, and, what is more important, good manners, which is spontaneous good behavior. The first will result always from the second. The

child should be shown at every point how his actions affect other people. He should be taught how to be considerate, and gentle, and obedient, and he should be shown the underlying reasons so clearly that these moral acts will become at length spontaneous. It is worse than useless to try to teach morals by mere scolding and paralyzing command. The child should feel as well as understand. We often take too much for granted; we treat the child as if he had our own conception of right and wrong. But does the child comprehend? "Words miss the mark," says Dr. Marks, "unless they awaken true echoes in the minds of those who hear them." The task of the teacher should be to make the external law, "Thou shalt not," become an internal law. It should become spontaneous. He who refrains from stealing simply because he is afraid of the law is not a moral man. Morality refrains from the act because of the inner law. The teacher, however, should be sure of his standard before he holds it before his pupils; but once sure of it, he should strive to make it seem to them the only reasonable standard. He should not try to force the rulings of his own conscience upon his pupil, but he should, rather, seek to arouse the pupil's conscience.

Errors in Moral Training. Thorndike, in his Elements of Psychology, has noted four common mistakes in moral teaching. The first of these is "*To fail to foster the desirable instincts.*" He notes how babies are often neglected when they are good and fondled and pampered when they are bad; also how the self-will of the child is often at first thought to be "cute," and is laughed at until the parent at length awakens to find that he has a spoiled son. The second error is "*To inhibit directly by resulting discomfort a fully formed habit.*" The boy who desists through fear of a whipping will not desist longer when there is no longer danger of punishment. Established habits cannot be removed by mere threats or by beatings. There must be "heart-to-heart" work. The third error is "*To value the feeling of effort for its own sake.*" The idea, "It is hard, therefore it is right," was a common one with the Puritans. "You do not wish to do this, therefore you ought," was still commoner. It is an Oriental or a monkish idea that the doing of the hard and almost unendurable task, even though nothing come of it, is good spiritual

discipline. The fourth error is *"To regard quantity of action as a sign of energy."* The one who makes the most bustle and commotion often gets the credit for doing the most work, but "in well-directed action far more energy is consumed in restraining and guiding conduct than in merely arousing it."

The Conscience. Psychologists have held many theories concerning the nature of the conscience. Some have ignored it altogether; others have analyzed it and found it composed of several primary elements; others have treated it as a distinct function of the intellect. For our purpose there is no need to consider the various theories. We can say with Dr. Roark, "It is enough that conscience is a part of the mental endowment of the normal human being, and it does not specially matter when or how he came by it." Conscience sits as the judge in the moral world. It weighs moral acts and both feels and forms judgments. It says, "That was wrong," "That was right," "Do this rather than that." "The intensified disapproval of conscience mingled with moral shame is remorse." Individuals have conscience in a varying degree. In small children it is feeble, just as all the other powers are feeble. It gains with experience and use; it decays with disuse; and, like everything else, if exercised rightly, it becomes a habit. It is a call ever toward what is true and high and right. It is not, as many have supposed, a mere lash to make one feel uncomfortable after a wrong act, it is a guide before the act; it points ever to what is the way of peace and joy. Dr. Taylor has given six rules for the training of the child's conscience and the moral nature:

1. Use negative or restrictive motives sparingly, relying, rather, upon positive motives or incentives.
2. Appeal to the motive that the child can understand.
3. Appeal constantly to the highest motive the child can appreciate.
4. Improve each vantage gained to educate the child to appreciate a higher motive.
5. Eliminate the personal or selfish element as rapidly as possible.
6. Be patient for results. Relax vigilance only when the impulse to the good dominates the child's entire being.

The Religious Sentiments. In religion there are two elements, as in all the sentiments: an emotional element which has its roots, perhaps, in instinct, and an intellectual element. The religion which makes use of only one of these elements is a distorted type. The religion of the intellect, with no mixture of emotion, is mere religious philosophy; the religion of the feelings, with no basis of reason, is superstition and mere emotional intoxication. The command to love God with the whole heart and the whole mind is founded on good psychology. There is no need for us to analyze and define and classify. It is enough for us to find the pedagogic bearings of the religious sentiment, and these we have already sufficiently investigated in Part I. Briefly, to review, the religion of early childhood is largely moral in its nature. The teacher's duty is to inculcate habits of reverence, obedience, and love. Example counts here more than anywhere else. "If anyone should ask me," says Bishop McCabe, "what most impressed me in my boyhood days, I would answer: The sight of my father coming out from the secret place of prayer every day at noon." The child should be taught to honor his father and mother. He should be led to feel the presence of God in nature and then the possibility of the presence of God in the life. "By our own reverent devotions, by look, voice, and every attitude of real worship we instill reverence into the child." There should be no effort to force an "experience" upon the child until he is ready for it, but there should be careful nurture. As we have seen, the time will come for religious awakening. It is one of the laws of the human organism that the call to the higher life shall come with power to the soul at the appointed time.

Soul to Soul. Finally, the teacher should realize completely that moral and religious training is at its best when the teacher can touch the single soul. *The most effective religious training is a matter of individual working with individual.* The teacher should study his pupils one by one and adapt to each of them the needed lesson. To lecture and preach to a mass has its value, but to meet heart to heart each pupil at the proper time and adapt the message to his peculiar needs is religious pedagogy at its highest point of efficiency.

CHAPTER XXIV

THE MIND AND THE BODY

Physical and Mental. As one reads some of the older psychologies one may derive the idea that the mental life is solely a matter of brain and nerve substance. Very little is said of the body; the investigation of that was considered to be the province of physiology, not of psychology. But the tendency now more and more is to consider body and mind together until the modern psychologist must know almost as much of physiology as the anatomist. It is as impossible to consider the two apart as it would be to study optics without any reference to the eye. Every part of the human organism, no matter how minute, is linked to nerve or brain, and conversely nerve and brain would be absolutely nothing were it not for the body. Everything that affects the body affects the mind, and vice versa. In the words of Dr. Stratton: "Formerly we believed that some strong emotional excitement, or a definite act of will, must be present if there was to be any manifest expression of the mental state. But it is now generally accepted that the body reflects every shade of psychic operation; that in all manner of mental action there is some physical expression."

The Physical Basis. Thinking is largely a matter of blood supply. No other part of the body is so fully supplied with blood as the brain, and the flow varies with the intellectual effort. During mental absorption the feet become cold because the blood currents have been turned with such strength upon the brain that other parts of the body are neglected. Then, too, the quality of the thought and the power to concentrate thought depend upon the quality of the blood. The thinker should be well nourished. Poor, ill-assimilated food results in poor, ill-assimilated thinking. Weak, sickly bodies, with certain notable exceptions, result in weak, sickly thinking. There must be at least a vigorous supply of good blood if there is to be vigorous thinking. The body affects the

mental action at every point. By reducing the supply of blood to the brain by pressing upon the main arteries of the neck one may totally suspend mental action. Disease, violent pain, or any other bodily disturbance may cause thinking to be impossible. "A clot of blood no larger than a wheat grain pressing upon the surface of the brain is sufficient to change a man of culture into an ignoramus, or one of eminent character into a moral wreck." Then, too, without the organs of sense there could be no mental action. The quality and the quantity of the thought depend upon the quality of the organs of sight and hearing, etc. Many a boy has been called stupid when he was only deaf. The difference between a bright child and an idiot may be a mere physical defect, one that could perhaps be rectified by a surgical operation.

Cultivation of the Body. The old idea that to be holy one must mortify the flesh, or, in other words, despise the body and abuse it, was founded on false psychology. The older theology spoke much of our "vile bodies." Shakespeare makes the body a "muddy vesture of decay" that grossly hems in the soul. But the body is not necessarily the seat of vileness. If there is vileness it is precisely as much of the mind as it is of the body. The two cannot be considered apart; in the larger sense they are one and the same. To build up a healthy body is to build up a healthy mind, and it is becoming more and more to be believed that the converse is also true. "Viewed aright, the body is the great opportunity for the mind; it is the means of expression; it must be depended upon in all cases where we act either for ourselves or for others. We must learn to respect it more, but to respect it only for what it can do for us in our higher aims." Cultivation of the body merely for the body's sake makes one a mere animal. The body is simply "the servant of the inner life," but it should be made as effective a servant as is possible.

Abuse of the Body. Nowhere is the connection between body and mind more evident than in the results that come from bodily abuse. The effects of tobacco and alcohol are as much mental as they are physical. "He who drinks beer thinks beer," is a trite old saying, but it is still true. The action of tobacco upon the nerves, especially of boys, is well known. After a careful investigation for some years of the students of

Yale College it was found beyond the possibility of contradiction that "tobacco inhibits the physical growth, and causes a loss of mental power in those addicted to its use." Says Dr. Krohn: "The vigorous action that college students themselves have taken in this matter is more potent for good results than anything that any 'old fogy' outsider could say or do. I refer to the well-known fact that no body of college students will give a place on any of the athletic teams, be it the football eleven, the baseball nine, the boat crew, or in track athletics, to a man who uses tobacco in any form. And, as any observer of college sports will tell you, this is not because it injures muscle alone." Experiments in the laboratory show that alcohol, even in small amounts, retards brain action; taken until it becomes a habit, it destroys all of the finer faculties of the mind. Every teacher of boys should use all of his influence and all of his tact and powers of persuasion to prevent his pupils from becoming addicted to cigarettes. The deadly effect of this subtle poison, especially upon young boys, cannot be too strongly painted. Let the physician speak:

"Cigarette smoking is an evil that deserves attention by itself. It tends to nervousness of the physical type and to stupidity. An examination made in Chicago schools reveals the fact that it took the children who smoked longer to make a grade than nonsmokers. Twenty-five principals were prepared to affirm that it took two years or longer, and twelve that smokers rarely 'make a grade' in the strict sense."[1]

This much on the mental side. The teacher should try to form anticigarette clubs, and should bring all of his power to bear on the evil. The fact that an increasingly large number of the most prominent business houses now refuse to employ boys who use cigarettes should be a strong influence.

The Law of Dissolution. When the powers of the mind begin to fail from disease, alcoholism, or old age, they fail in an order which is the reverse of that in which they were acquired. The last powers acquired go first. The finer things of culture, the skill, the tastes of later life, all disappear long before the acquirements of childhood are affected. The man may be

[1] Dr. Rowe.

addicted to liquor; he may be all his life a moderate drinker; he may never become a staggering sot; but his indulgence will attack first the higher sensibilities, and all unconsciously to him the finest part of him will steadily decline. When for any reason dissolution begins, "the intelligence," says Dr. Baldwin, "and moral nature are first affected, then memory, association, and acquired actions of all sorts, while there remain, latest of all, actions of the imitative kind, most of the deepset habits, and the instinctive, reflex, and automatic functions." It should be a fearful thought to every man who drinks even moderately that he is destroying the finest thing in his life, for the sensibilities go first, and often they begin to die out years before the foundations of the physical life have been affected.

The Emotions and Health. The connection between body and mind is nowhere more manifest than in the effect of bodily condition upon the emotions. Everyone knows the connection between dyspepsia and irritability and melancholy. Bile in the blood leads to the "blues," uric acid in the blood causes irascible temper, alcohol in the stomach causes hilarity and violent excitement, indigestion causes headache and despondency. The effect of bodily position upon the mind we have already considered. Many of the emotions affect the appetite and banish sleep; anger will impair the digestion and fear will stop the secretion of saliva. "You will find," says Dr. Taylor, "that the well-balanced emotional nature is usually a sign of a healthy, well-balanced physical organism." The poets are full of illustrations: envy is "lean-faced," jealousy is "yellow-eyed," cares are "eating," hate is "cold," and murder is "withered." The joyous emotions, however, are healthful. Cheerfulness is the best tonic. "A merry heart doeth good like a medicine." "Laugh and grow fat." One should keep a cheerful mind and not worry; it will save doctor's bills. Professor Halleck quotes Dr. Richardson as follows: "The passions which act most severely on the physical life are anger, fear, hatred, and grief. . . . Of all the passions I have enumerated as most detrimental to life, anger stands first. He is a man very rich indeed in physical power who can afford to be angry. The richest cannot afford it many times without incurring the penalty, a penalty that is always severe."

Mind and Matter. That the mind dominates the body and at times rises superior to it every physician well knows. There is a dynamic power in faith, no matter what that faith be in, that is beyond all estimate. There is no doubt that many of the cures alleged to be done at the shrines of saints in the middle ages actually took place as described. All good physicians use this principle of faith. The patient who has lost his faith in the doctor and who has given up is indeed in a precarious condition. An old soldier once declared that in the prisons during the war the sick one almost invariably died as soon as he gave up hope Discouragement and worry and homesickness killed more than disease. Those survived who said to themselves, "This is all the home I have got, and I am going to make the best of it." The mind always dominates the body. Worry and fret and trouble-borrowing and surrender to petty vexations are what make people grow old. One can keep young if one has a *mind* to.

In the Sunday School. The teacher, first of all, must be sunny and cheerful himself, then he must preach the gospel of cheerfulness. He should impress it upon his class that the emotions of anger, hate, grief, envy, jealousy, and fear are wild beasts in flimsy cages, and that they may burst out and destroy all about them. He should make it clear that it is only by cultivating cheerfulness, and sympathy, and contentment, and hope that we are assured of having healthy bodies and sound minds. Then there should come the great lesson of calmness and thoroughness and power through repose. Americans need more time for meditation, more reverent consideration of the highest things, and more poise and deliberation. The higher life is not a strenuous life in the sense of "hustle" and rush. Elizabeth Harrison has expressed the matter perfectly:

"The disease that is fastening itself upon the Christians of to-day is self-activity, the too great emphasis of what we must do, too little of what *God has done.* The bustling Sunday school superintendent; the hurried, impatient mother teaching her child his catechism while tying his necktie for Sunday school, are but modern versions of the story of Tantalus, trying to satisfy infinite longings with finite activities. Much of the well-intentioned primary Sunday school work loses

half of its efficiency from the teacher's not understanding that the child must be in gentle, reverential mood before he can be in the right religious attitude. The teacher should approach this holiest temple of God with reverence. Is there a holier place than the soul of a child?"[1]

The Final Word. Thus psychology lays hold of the fundamental principles of human life and conduct. A knowledge of it should make one not only a better teacher but a better controller of his own living. Psychology is not a mere theory to be studied and admired and then dismissed; it leads at every point to action. It teaches that emotion and sentiment without expression are as dead as faith without works. "The lessons of church and of school," says Dr. Thorndike, "are unfortunately insufficient and even misleading. To feel love toward God and righteousness, to thrill with admiration for the heroes of history and fiction, to say fine things about truth and duty, these are too often accepted as virtues in and of themselves. Psychology teaches us that they are worthy only in so far as they are expressed in worthy conduct." If one knows that he can make himself cheerful and agreeable by the proper use of his mind and body, if he realizes that worry and fret are as easily removed as any other curable disease, if he knows the laws of habit and of memory culture and of will power—if he knows all these things and does not put them into practice, then has the subject, no matter how he may have enjoyed it, been a profitless one to him. Psychology is more than mere theory, more than a mere branch of human knowledge, it is a guide to correct living. The course that we have finished has been but a meager fragment of the great science. May no teacher count that he has completed the subject, but continue on and on in his studies, for to learn psychology is to learn to know oneself.

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[1] Study of Child Nature.

PART III
THE ART OF TEACHING

CHAPTER XXV

THE TEACHER'S PREPARATION

Introductory. Thus far we have been considering largely the material with which the teacher must deal—boys and girls, men and women, minds that work always in obedience to certain laws. It remains now to study how to apply this knowledge. How shall the teacher present the lesson? Most teaching is by question and answer; how shall he ask the questions? What shall he dwell upon? Shall he lecture to his class? Shall he allow them, on the other hand, to argue at length? What work shall he have done outside the class? What will be the best way to prepare a lesson in order to teach it effectively? What illustrations will be effective? All these questions have to do with the art of teaching, and the successful teacher must be able to answer them.

In a general way this art is learned only through actual experience. Science, theory, may be learned from a book, but art is learned only through doing. Nevertheless, there are many points where the novice may be helped by the experience of others, and it is these bits of experience systematized for his convenience that we call the Art of Teaching.

Preparation the First Law. The very first law of the teacher's art is Preparation. The teacher before he comes to his class must not only know thoroughly the subject-matter of the lesson, but must have a complete and careful plan for presenting it.

A certain professor of mathematics made it a rule early in his teaching life never to take a text-book into his class room and never to look into one during the recitation hour. Even though he has taught the subject now for years, he studies the lesson far more than does any one of his students. The results have been worthy of his pains: he wins his classes completely, and students count it a rare privilege to be assigned to his divisions. "He knows what he is teaching," they say; "he knows the subject as well as the book does." And yet

the man is by no means a great scholar; he is, rather, a great teacher, and his strength lies in his careful preparation. It is an old truism that *knowledge is power*, and it applies to no one more than to the teacher. How shall one lead others unless he know the way himself? No true teacher will suffer himself to go before his class unless he is completely prepared.

The Nature of Preparation. But what is it to be prepared? Is it to be able to answer any question that may arise from the class? Is it to have gathered enough material to be enabled to talk for half an hour? Is it to have enough questions to ask the class? It is far more than these. It is, first of all, a determination of what the object is that is to be reached. Why is this lesson to be taught? What am I to try to do? The teacher who has not a clear answer to these questions is working in the dark. To talk in an aimless way, letting the current of the lesson stray whither chance may bear it, is poor teaching. Many a teacher has said, "I didn't get further than the first verse," or, "We got switched off upon methods of baptism and didn't touch the lesson much." In other words, the teacher was not really prepared. He had not made a plan which he was to follow, and had not prepared his material in accordance with any plan. Preparation is, first of all, then, the planning of the campaign, and, secondly, it is the gathering of material to be used in the carrying out of the plan.

The Study of Wholes. I would advise as the first step in the making of the plan a careful reading of all the Scripture concerned. The Bible has suffered greatly from being chopped up into small parts and from being studied in isolated sections. Doubtless the majority of Sunday school pupils read no Scripture during either preparation or recitation of the lesson save the ten or fifteen verses printed in the lesson quarterly. Such a practice is utterly wrong. The teacher at least should read the whole context. For instance, one lesson is an episode from the book of Ruth. The teacher's first step in preparation should be a careful reading of the whole book of Ruth. If the lesson is taken from the Gospels, one should read from a good harmony the account as it is given in each of the records, noting the points of difference and of similarity. He should then read the Scripture immediately preceding and immediately following the account.

If there is a gap between the lesson and that of the preceding Sabbath, the intervening Scripture should be carefully read. The Bible study required to-day is broad and comprehensive. It does not exhaust itself with spinning elaborate theories from single isolated texts; it takes broad views over the whole record, and triangulates, as it were, wide areas. The teacher who knows only the few verses assigned as the basis of the single Sunday school lesson is not prepared to teach.

The Lesson Setting. The next step in the making of the plan is the determining of the lesson setting. First, what chronological facts are necessary? If the lessons have to do, for instance, with the life of Christ, it is important to follow the story in order of time and to know as precisely as possible just when the episode under consideration took place. Here again a good harmony of the Gospels will be of value. In studying many other parts of the Bible it is very important that the element of time be carefully considered. Secondly, does the lesson call for map work? The Sunday school student should be made perfectly familiar with the geography of the ancient world. The exodus of the Israelites, the conquest of Canaan, the locations of captivity, the boundaries of the tribes, the homes of the prophets, the journeys of Christ, the mission tours of the apostles, all should be followed carefully on the map. Good maps are published in most of the lesson helps and in many of the better editions of the Bible. Thirdly, there should be an attempt to get what may be called the local color of the lesson. How can we picture to ourselves the wooing of Isaac and Rebecca, for instance, or Paul speaking on Mars' Hill, or Jesus at the well, unless we know something of Oriental life? Good pictures like the Tissot series help greatly here. Then, if possible, there should be readings from books of Eastern travel—The Land and the Book, for instance. Farrar's Life of Christ presents most vividly the Oriental setting of the Gospels. A good Bible dictionary should always be at hand for constant reference.

The Lesson Plan. The teacher who has done this part of the work well will have no difficulty in teaching the lesson. On the contrary, another and greater difficulty will confront him. How can he present the fascinating settings of the lesson and not take too much time? He must be on his

guard; he must devote to this phase of the work not over ten minutes at the most.

He must next determine upon the central truth of the lesson and study how to make it clear and forcible. It must be reinforced with the central truths of other lessons which have been studied, and then it must be applied in concrete form to the needs of the individuals of the class. The lesson is not to be studied merely as an interesting bit of history; it is to teach the student the great laws of God so that he may be able to live his life more richly and more effectively. The teacher must determine how much time he can give to each step in his presentation. Then there are illustrations to be found and questions to be planned. If he does all of this work well he will come before his class like a great dynamo charged with power. He will know twenty times as much about the lesson as he can possibly impart; he will be like a living fountain, abundant, sparkling, refreshing.

Teaching with an Object. Thus the teacher should have not only a subject to teach, but an object. He should prepare himself constantly with his class in mind. There can be no really effective teaching unless the teacher knows precisely what he is aiming to do. If he has doubters in his class he must plan his work in reference to their needs; if he has Christians only he needs to build them into a serener faith; if he has a class of unconverted adolescents the fact of their need of conversion will be continually before him as he prepares his lesson. His thoughts of his class must be very concrete. What can I do for Charley Brown? How can I present this so as to help James Burns? The teacher who plans his lesson with his class, as it were, before him will, in the long run, accomplish to the full his every purpose.

The Study Habit. But where shall I get time to do all this? A fair question indeed. Many teachers are overburdened with their daily round of duty and of toil. But it must be remembered that the very best Sunday school teachers are oftenest those whose time is almost completely taken up during the week. It is an old saying that "If you want anything well done give it to a busy man." It is simply because he *is* effective that he is busy. There can be no rule for the amount of time to be given to lesson study save this: take

all the time that you can, and be regular. Miracles can be done if one economizes the odds and ends of his time. The historian Parkman for years could work only a few moments every day. "One hour a day," says Marden, "withdrawn from frivolous pursuits and profitably employed would enable any man of ordinary capacity to master a complete science." Half an hour a day well used will enable any Sunday school teacher to get his Sunday school lesson well, and in a few years will make him a notable master of the Bible. But the student must be regular in his work. He must set apart the time and adhere to his plan without exception until Bible study becomes a habit.

Study and Attention. Many teachers find it hard to concentrate their attention. They begin upon their study, but after a few moments they find that their minds are wandering far from the work in hand. They force themselves back again and again, but soon drowsiness comes and the task is over. Especially is this true of one who comes from a hard day's work. To combat this tendency one should choose the time of day when he is at his best, and should discipline himself by patient effort to give his whole mind to the task at hand. Some men can get more from an hour of study than others can from an entire day. There are those, indeed, who maintain that genius is only another name for the power to concentrate the attention. If it be true, then anyone can be a genius if he will, for the powers of attention can be cultivated as truly as can the strength of the muscular system. With perseverance and determination one can do what he will.

Preparing for Primary Work and for the teaching of the lower grades is far different from the preparing of adult lessons. Here originality is called for in a marked degree. Stories, object material, memory passages, movement exercises, and the like must be carefully thought out in advance. The teacher who depends for her program upon the inspiration of the moment will have a hard time of it, but she who knows how every moment is to be used, who can pass rapidly from change to change, has her class in hand all the time, and works constantly with the minimum of friction. Especially should the teacher of the preadolescent class give attention to his preparation. He of all teachers must consider his pupils

and adapt himself to their peculiarities. He must study how to win attention and retain it. He must be ready with illustrative material and with devices for gaining and holding interest. He must each week plan his campaign like a general in the enemy's country. Boys of this age will not sit still and be lectured to for half an hour; they will pay attention to exposition and doctrinal deduction. The teacher must find the point of contact and bring home teachings that will count for character. Every lesson presents a new problem requiring originality for its solution and careful planning for its application.

The Lesson Period. Most schools give not over half an hour to the study of the lesson—a time all too short when one considers the work that should be done. Some teachers get so full of the lesson that they begin to teach as if they had the whole day before them, and are awakened by the superintendent's bell to find that the time has elapsed and they have barely got through with the preliminaries. The plan of every teacher should include a time limit for each section of the work, say ten minutes for introduction, ten for exposition and illustration, and ten for application, and he should hold himself carefully to these limits. Most teachers use up their time before they reach the application, and a lesson without application is only half taught. There should be a clear understanding between superintendent and teachers as to the precise length of the lesson period; and the superintendent should never cut the time short.

Assigning the Next Lesson. Finally, the teacher's preparation should include an assignment of work for the next lesson. It is always well to give the individuals of the class each something specific to do. This one is to read from Farrar's Life of Christ and bring in a brief report; another is to trace the journey on the map in red; all are to read the connecting chapter and bring in a summary. These reports need occupy but little time at the next lesson, but they should without fail be called for. Often the reason why pupils prepare no lesson is to be found in the fact that nothing has been suggested for them to do. It is perhaps not too much to say that "a very good estimate of a teacher's skill can be based on the manner in which he assigns lessons or tasks."

CHAPTER XXVI

AIM AND METHOD

The Teacher's Aim. The teacher is now ready to stand before his class. He is master of the lesson; he has studied its details with care, and has arranged his materials in an orderly way. How shall he present them? By what method can he with most profit conduct the recitation? Before he can answer this he must know what his aim is to be. What is the recitation for? Is it simply to impart information? Undoubtedly this element is an important one. The teacher must see to it that the Scripture story, the history, and the geography are known by his pupils. But this must never be the whole aim of the teacher. If he is teaching the lesson of the Good Shepherd, for instance, shall he make it his aim simply to impart information about Oriental shepherds and sheep and sheepfolds and robbers? He can easily take up the lesson hour with this, but will he be teaching the lesson in its real sense if he does so? He will undoubtedly entertain his class. Many never get beyond this stage of teaching. They aim only at the pupil's head. They describe minutely coins and customs and houses and costumes, they dwell fully upon the background and the history and the geography, but they do nothing else. They are teaching simply for information. Then there are those who maintain that the aim of the recitation is to awaken interest and to cultivate right methods of study. This undoubtedly should be a large element in teaching. The pupil's intellect must be awakened and his self-activity stimulated, but even this aim should be joined with one that is higher. All teachers, Sunday school teachers most of all, should be builders of character. The Sunday school teacher should have it as his purpose so to present the truth that the learner shall add as a result of it another precept to his rules for living; that he shall understand himself and the ways of God and the principles of complete living better at the end of the period than at the opening. Many teachers

have as their only aim the conversion of the class. For them the Sunday school has this as its leading function. One teacher went to his superintendent and asked for another class. "They are all converted now and there is nothing further for me to do. I want an unconverted class." "Ah, brother," replied the superintendent, "your work has only just begun. You have a class of newborn babes in Christ. The nurture of them will require your most careful efforts." The superintendent was right. The aim of the teacher should be the conversion of his class, but it should also be to feed and strengthen and build up stalwart Christian characters. The Sunday school is for Christian nurture.

The Central Truth. The teacher, then, should have as his aim to bring out with clearness and force some living principle or principles. In the Sunday school lesson this is generally embodied in a Golden Text. At every step of his progress the teacher should have this in view. He should not be turned aside by any irrelevant question, no matter how attractive. Aimless discussion should not be tolerated; it does no good. If the lesson is about Daniel and the lions, the teacher, especially if he has a junior class, may explain much about lions and their ways; he may also tell much about Daniel; and if he has an adult class he may dwell upon Babylon and the captivity and Daniel's place and influence; but if he teaches the lesson as it should be taught, every pupil will leave the recitation understanding as he never did before that *God takes care of his own*. Everything he has said and everything he has led the class to say during the entire period has centered in this one great truth. In other words, the teacher teaches because he has a lesson to enforce.

Concentration of Aim. Sporadic teaching—this week much information about lions, next week the facts about Oriental shepherd life, the week after a consideration of the flora of Palestine, and so on and on—leads to no definite results. It is unscientific and demoralizing. Merely to study the facts about Daniel and Babylon does no good except to entertain. The history of the past is of no use to us to-day save as it points a lesson which shall be of value for the present hour and for the future. We are dealing with the past, then, simply to gather from it some truth; therefore there must be a well-

defined central truth in every lesson. But another step is necessary: the central truths of all the lessons in the whole series of lessons should bear upon and enforce one great culminating central truth. Next Sunday's lesson should build upon this Sunday's lesson, and so on and on, and every Sunday's teaching should simply make clearer the central teaching of the whole quarter. With children this is imperative. The child who learns of God's love to-day, and the necessity of obedience to parents the next week, and the dangers of spiritual blindness the week following, is getting beads with no thread to string them on. He cannot coördinate his material. It becomes at length a mere mass of unrelated facts in no condition to use or to serve as the basis for the gaining of other facts. How much better, especially with children, to dwell week after week upon some single truth: obedience, for instance, Jacob's obedience, Joseph's obedience, Noah's obedience, and so on, and then at the end of the month or the quarter to sum it all up in one great lesson on the duty of obedience to father and mother and teacher and God. With such a system every lesson can begin with a review. A series of studies in the book of John should have as its central aim that which indeed is the central aim of the book itself: "These things are written that ye may believe that Jesus is the Christ, the Son of God." Every lesson in the series should be viewed from the standpoint of this great central purpose. Such teaching is scientific. It is a building up little by little upon the materials already acquired. It is not a mere touching of the subject at haphazard—here to-day, over there to-morrow, away in another place the day after; it observes orderliness and unity. The new system of Graded Lessons will make this kind of teaching natural and easy.

The Story Method. Having determined upon his aim, the teacher is now ready to select the method by which he shall present his material. In this he must be guided largely by the nature of his class. With children, as we have already seen, the story method is the most effective. There is little use to generalize with them and to present mere abstract truth; the lesson must be translated into the concrete and brought carefully within the realm of their experience. It may perhaps do some good to tell a boy that it is wrong to

kill birds and squirrels, but the better way is to tell a little story of a nest full of baby birds left to die because the mother has been wantonly killed by a boy. There need be no moral mentioned. The boy will make it for himself. The teacher of the restless class of small boys must continually use this device. He must start from concrete things that all will understand, and lead up to his point step by step. Hawthorne's story of Midas and the golden touch has no moral at the end, but no class of boys can hear it without realizing as never before the uselessness of mere gold. The story method should be used even with the adult class. First tell realistically the lesson story—Jesus washing the disciples' feet, the handwriting on the wall, the selling of Joseph, or whatever section of Scripture it may be. Bring forth then parallel instances which illustrate the same point. Show by concrete example how universal the thing is, and how it enters into the life of the present day and, indeed, into the life of each individual, then make your law. This requires work on the part of the teacher, and considerable originality, but it is true teaching.

The Lecture Method. Some teachers talk during the entire period. It is as if they were preaching a sermon with the lesson Scripture for their text. There are some classes where this is of value. If the class is a very large adult class, the teacher will be compelled to do very much of the talking, especially if the majority of the pupils have made no preparation. Many pupils, especially diffident ones, enjoy being members of such a class, and will attend it when they will no other. Says one writer: "There are probably few Sunday schools of any size which ought not to have at least one class conducted avowedly on the lecture method, provided only a competent teacher can be obtained." A competent teacher of such a class is, however, not easy to obtain. He should be good at explanation, he should be broad and sane, an easy speaker, and he should know the Bible perfectly. But to the greater number of classes in the Sunday school the lecture method does not apply at all. To educate is to give and take. There must be preparation of the lesson on the part of the pupil, and there should be constant coöperation. Every teacher should ask himself frequently this question: "Am I really teaching or am I preaching to my class?"

The Conversation Method. The skillful teacher depends much upon the suggestive question. He stimulates mental activity among his pupils: by skillful leading he gets them to discover the truth for themselves. Then after they have discovered it he proceeds to emphasize it and to make it clearer. The method centers upon the art of questioning, which we shall discuss fully in another chapter, but we may give a few suggestions here. The teacher who uses it may jot down during his preparation some such plan as this from Professor Marks for the teaching of the lesson about David the Shepherd Boy: "If possible, get all in the class to contribute something to the lesson. What do they know about shepherd life? Stories they have read, as 'Wolf! Wolf!' The difficult places David had to climb. The enemies of the flock. What kind of boy would make a good shepherd boy? What might such a boy do in the long, quiet hours of watching? Would this kind of life be good training for a soldier? Tell of praying soldiers, such as Havelock and Gordon. Would such a man make a good king? What are the qualities of a king? Illustrate by patriot fighters, in whom religion was strong, and who rose to kingly position—Cromwell, Washington, Lincoln, Garfield." The dangers of this method are that it does not lay much emphasis on the students' preparation, and unless the teacher is skillful the conversation will degenerate into mere desultory talk. The teacher at length does nothing more than to interest the pupils and to skim entertainingly over the surface of things.

The Recitation Method. By this method the pupil is assigned a lesson to study and his preparation is tested by means of questions. The teacher may become a mere taskmaster and examiner. Many a teacher, especially in small rural schools, simply asks in mechanical rotation the questions printed in the quarterly and stops when the list of questions has been exhausted. Often he accepts without comment whatever answer may come and passes on to the next question. The method begets carelessness in the teacher. He is not compelled to study the lesson. Once when a superintendent asked a substitute teacher to take the place of one who was absent the man replied, "Well, I haven't looked at the lesson, but I guess I can put out the questions." The fault lies not

so much in the method as in the ease with which it can be abused. It is generally recognized that "The recitation method, either alone or as the chief element of a combination of methods, is the best yet devised for pupils between the ages of eight and sixteen. What is needed is intelligence, enthusiasm, conscientiousness in the employment of it."

The Seminar Method. With many adult classes, notably with a class of educated young men or women, the seminar plan has worked admirably. Each pupil is assigned to prepare some specific phase of the lesson and comes to the recitation able to add his part. The method to be fully effective requires access to a good library. With a small class of earnest young people and a well-selected collection of books within easy access wonderful results may be accomplished. How rich the fruits that may come from a full year devoted to the different phases of the life of Paul, or a half year with one of the Gospels, or the Minor Prophets; such work long-continued results in a broad education. The method may be used in a modified way in all classes. Boys of ten and twelve delight in having something assigned to them upon which they are to report next Sunday. Be it nothing more than the finding of a date or the learning of a verse the exercise will be valuable.

The Combined Method. The true teacher is not confined to any one method. He combines the best elements of all systems and so makes a method of his own. He assigns a lesson for study and sees to it that there is preparation; he asks test questions; he draws out opinions and illustrations from all his pupils; he tells illustrative anecdotes; he assigns work that must be reported upon; and he sums up and makes application from time to time in what are really little lectures. He varies his method from Sunday to Sunday, fitting always the method to the subject to be taught. In other words, he is original and he does his own thinking. After all, there is no set of rules that can be applied as formulas and be warranted to produce unvarying results. Rules are at best but suggestions. The true teacher makes his own rules.

CHAPTER XXVII

THE TEACHING PROCESS

The Function of Teaching is to convey generalizations from the mind of the teacher to that of the learner. Human knowledge comes through experience, and this experience can be communicated to others only in the form of laws, or general statements—in other words, in generalizations.

The Problem. But by what steps shall these generalizations be conveyed? To plant a new abstract idea in the mind of a child is no easy process. Simply to repeat the generalization, "God is good," makes very little impression. The words may be memorized by the pupil, but the idea will not be completely his until he has digested it. How shall the teacher be sure that this is accomplished? How shall he begin? What steps shall he take? Shall he present first the generalization and then carefully explain it, or shall he by illustration and application lead slowly to the point until the learner discovers the law for himself? To answer these questions is to set forth the art of teaching. The teaching process concerns itself with the question of how to transfer generalizations.

Herbart. Whoever studies the steps in the teaching process comes sooner or later to Herbart, the great German educator who more than anyone else has formulated the methods of modern pedagogy. Herbart's name is associated always with that of Froebel, and the two undoubtedly stand as the greatest teachers of the nineteenth century. "Froebel magnified the work of the child; Herbart magnified the work of the teacher." Froebel lived with his children and studied them as a gardener studies his plants; Herbart approached the teaching profession from the standpoint of psychology, and made a system which follows the workings of the human mind. The work of Herbart has been summed up in three phrases: "The development of a psychology capable of immediate bearing on the problems of teaching; the scientific application of this

psychology to education; and the revelation of the possibility of making all the activities of the schoolroom, including especially instruction, bear directly upon the development of moral character."

The Herbartian Method. Herbart's method is very simple, so simple, indeed, that any teacher can comprehend its steps at once and make practical use of it. It is simply following the natural channels of the pupil's mind. The first step is preparation of the learner; the lesson is introduced by means of a preliminary discussion; what the learner knows is carefully ascertained so that the teacher may begin at the point of contact. The second step is presentation: the new lesson is now brought forth to be builded upon the sure foundation of that which is already known. The third step is association: the new is compared with older ideas by means of illustrations and specific examples easily within the comprehension of the learner. The fourth step is concentration: everything is now gathered up into one central thought. The fifth step is application: the lesson is made personal, put into practical form for use.

The First Step. Prepare the ground for the reception of the new lesson. The teacher must know the foundation he is to build upon, for, as we have already seen, perception comes only through ideas that we already possess. If one were asked to take the adult class in a strange school, he would be totally at loss as to how to teach it. Until he knew something of the class he would be working utterly in the dark. He would have to ascertain whether this class was well educated or not, whether it was made up of artisans or professional men or students. In other words, before he could sow he would have to know what his ground was. In the same way the teacher of younger classes must realize the condition of the pupils to be taught. Are they city children or country children? What things in the lesson can they be expected to know and what things would be foreign to their experience? In other words, the point of contact must be found.

The Second Step. The pupil having been prepared, and the point of contact found, the next step is to present the lesson material. If the subject is the parable of the lost sheep, step one has made clear what the pupils know about

sheep and their habits, and, moreover, has created an interest. Sympathy and interest are largely matters of comprehension. The child is interested in anything that appeals to his past experience. The teacher may now tell the lesson story, as simply and interestingly as possible. The second step in teaching "consists of bringing in fresh thought or knowledge to lay by the side of that which the children already possessed." If the class is an adult class which the teacher thoroughly understands, the first step may be omitted. The subject may be introduced at once.

The Third Step. But the teaching of a lesson is not like putting eggs one by one into a basket. Knowledge does not lie in the mind like unrelated heaps of pebbles; the mind, as we have seen, does not work that way. Its materials must be bound together by association. Association, indeed, is the very soul of memory and of comprehension. We understand only as we compare the new fact with others that we have already comprehended. Therefore the third step of teaching is to bring forth illustrations and comparisons by which to make the new idea perfectly clear. From a lost sheep it is easy to get to a lost coin, a lost gem, a lost child.

The Fourth Step. The pupil is now ready for generalization. The specific instances which have been so carefully presented can now be drawn upon for a general law. The central truth can now be set forth with confidence, for the learner is ready for it. If the pupil can be led to do this for himself it will come with tenfold more force. "To supply ready-made morals to stories is bad teaching," says Professor Adams. "The pupil must work out the moral for himself; but when once the moral has been won the teacher may well devote some effort to give that moral the most effective expression." A few carefully asked questions will generally win the central truth if the first steps have been wisely taken. "The wording should come from the child himself, being an immediate outgrowth from the data which he has at hand." It may be crude and even grotesque, but if it shows a comprehension of the main thought, it will be sufficient. The teacher should, however, clothe it in better words.

The Fifth Step. The pupil has now been led to add a generalization to his fund of knowledge. It has been so founded

upon the related facts that he already possessed, and has been so carefully compared and associated with other things which he knew, that he now possesses it as his own. One more step remains: he should not merely understand it and assent to it or consider it merely as an interesting fact, he should be taught to use it. It should be applied to his own individual life so as to lead him to action. Mere knowledge unused is a "dead possession."

We shall now consider with more detail these five steps of the teaching process.

CHAPTER XXVIII

ILLUSTRATION

The First Step, which is known as the step of preparation, need not detain us. We have already carefully considered it in the chapter on "The Child's Standpoint." Most teachers know their classes so thoroughly that the step need not be taken at all. Even with such classes, however, it is well to prepare to some extent the child's mind. Suppose the lesson is about the sower and the seed, and the teacher has selected as her central truth the loving care of God. It would be well to ask many questions to draw out what the children really knew of seeds and sowing. She "should endeavor to call up as many related ideas as possible, especially those which are closely welded to the personality of the child."

A Word of Caution is necessary at this point. Some teachers in their eagerness to gain the attention of the pupils at the start and to commence at the point of contact have given their most attractive and impressive material at the opening of the lesson. Do not begin by firing big guns and then spend the rest of the time "in a painful struggle to retain the attention of the scholars." Do not make the illustration more interesting than the lesson; the illustration is only a means to an end. It too often is made to become the end itself. It is well with children to begin with questions to determine what their experience has been. They should be made to talk freely at this stage and should be led skillfully until all understand the ground from which the start is to be made. Says Marks: "For a teacher, as sometimes happens, to come away from a lesson and not know whether the children had ever had a lesson on that subject before, or whether any of them had ever read anything about it, is, in all probability, to have wasted not only time and energy but a golden opportunity of enlisting the pupils' willing coöperation. Children ought to have the pleasure of showing what they know. Telling them what they know already is not teaching, but getting them to

tell it to you *is*." Prepare, then, the way for the new by calling up and freshening the older ideas that bear on the new. Says De Garmo: "If nothing springs forth from within to greet that coming from without, the lesson will be meaningless and the pupil unreceptive. Things new and strange can only be appropriated by means of a wealth of old ideas, and the plan of recitation must see to the preparation of these old materials during the first step."

The Second Step. The teacher is now ready for the presentation of the lesson from the standpoint which the first step has revealed. With children this is usually done by the story method. With adult classes the assigned portion of Scripture is rapidly surveyed and the portion from which the central truth is to be evolved is kept prominent. The teacher is now presenting his new material which it is his purpose to unite with the old material in the child's mind. The process is psychologically sound. We strive in the first step to find what separate ideas the mind of the pupil contains and which of these we may single out for our purpose. In the second step we bring out new single ideas which we wish to add to the pupil's stock. These first two steps are therefore perceptual—they deal with single particular things, *percepts*. The third step consists in combining the two into *concepts*. It considers the relation between things; it helps the learner to pass from percepts to concepts, which is, after all, the chief province of teaching.

Association. Herbart's third step in the teaching process is known as association, and under it is included all that is comprehended under the term "illustrative material"—stories, objects, figures of speech, allusions, parallel instances, contrasts, and the like. Having found what the learner already knows, the teacher interprets the new idea in terms of this old experience. He is continually illustrating. If he presents only unrelated ideas, he is making no progress, for the mind works by association. Every new impression or idea must be interpreted by material already acquired. A percept is recognized only as it is combined with the results of other percepts. Concepts are grasped only as they are referred to other concepts already mastered. I hear a sudden roar in the distance and say, "It is thunder." A soldier

might say, "It is artillery"; a quarryman, "It is a blast"; a boilerman, "It is an explosion." To all it is absolutely unintelligible save as it is referred to previous experience. "I am a part of all that I have seen," cried the epic warrior Ulysses, and it is so with each of us; we are the sums of our past experience, and we are little more. A party of Esquimaux were once taken from their arctic home to London. It was supposed that the great metropolis would fill them with continual excitement and amazement. Instead, they walked along the streets in stolid apathy. They could not comprehend it. There was nothing in their previous experience with which to interpret it. The only things that attracted them were a dog and the window of a furrier. It is this principle that is at the basis of the proverb, "The pilgrim to other lands finds only what he takes with him." What would the treasures of the Vatican be to a Georgia field-hand? What is Venice to him who for fifty years has known nothing but stocks and bonds and accounts? In precisely the same line it may be asked, What would heaven be to him who has given his whole life to selfish gratification and vile imaginings?

Its Importance. The art of illustration, then, is the very foundation of pedagogy. The power to use it, says Dr. Gregory, is the "chief and central power in the teacher's art." There can be no real teaching without it, for the mind works only from the known to the unknown, from percept to concept, from concrete to abstract. It may be said that the mind follows the same laws as polite society: the new are not admitted unless they come introduced by the old. The ability to bring in telling illustrations from material with which the pupil is familiar is a rare gift, but all have it to some degree and all should cultivate it. The good teacher is continually studying her pupils. She watches them in their play, she finds out their little interests and enthusiasms, she gets as much as she can of their home environment, and she uses all of this material for illustration of her teaching. There can be no ready-made book of illustrations; each teacher must think out his own material and must do it with the actual members of his class in his mind. The illustration that illumines is the one which is taken right out of the life of the person who is being taught.

Attention. But illustration has yet another value: by the use of it the teacher may catch and hold the attention of her class. Attention, as we found in our studies in psychology, depends largely upon interest. Certain interests are native to childhood, as the interest in play, in stories, in pets, in novelties. Illustrations drawn from these are sure to gain attention. Childhood finds little in sermons save the illustrative material, and, indeed, many adults have gone home from the preaching service remembering nothing save some vivid story which had been used to illustrate a point. Then there are acquired interests. The traveler reads absorbedly the time-table, the mathematician listens eagerly to the exposition of dry formulas, the scholar works for hours over lifeless etymologies. To arouse a pupil's interest one must touch upon some enthusiasm, some past experience in his life, some acquirement or cherished wish. One boy who has spent a week at the seashore is all attention whenever the beach and its phenomena are mentioned; another who is dreaming of building a boat as soon as he has money enough will prick up his ears at any hint concerning boat building; another who has constructed a miniature electric railroad that will "work" will listen attentively to an elementary talk on electricity that under other conditions would have bored him intolerably. To win attention, then, bring illustrations that appeal to the interests of the class. With children it will be an appeal almost wholly to native interests; with adults it will be almost wholly to acquired interests. The teacher who is continually illustrating his points within the realm of his pupil's interests will have from the beginning to the end their undivided attention.

Imagination. Again, illustrations produce correct and vivid images in the minds of pupils. Every scene and action in the lesson will inevitably be imaged in some way, but without the teacher's help it will be a false image, often grotesquely so, and it will be dim and vague. Suppose the lesson is about Jesus at the Pool of Bethesda. "Now there is in Jerusalem by the sheep gate a pool, . . . having five porches. In these lay a multitude of them that were sick," etc. The word "pool" is vague and confusing; calls up no definite image. The teacher's first duty is to illustrate the scene.

He may do it something like this: "It was a place, the walls made of stonework, below the level of the street, about as large and deep as this room. Let us imagine that we are in it. The floor is water. On this side the entire length of the room is a flight of twenty-five stone steps up to the street level. At the top are the porches [describe them] full of the sick people." Then picture the scene when the shout rang out, "The water is moving"—the great, excited throng scrambling frantically down the steps. Cripples would be hobbling for dear life, paralyzed people fairly rolling down the steps, etc. The pupil will after such work carry home a correct and vivid picture that he will never forget. All graphic story-tellers make large use of illustrations. Victor Hugo compares the battlefield of Waterloo to an enormous letter A. In one of his books he says: "Imagine Paris taken off like a lid and behold the sewers, a mighty tree," etc. The Union position at Gettysburg has been likened to a fishhook with Round Top the ring and Culp's Hill the point. The teacher should constantly strive to translate the lesson into familiar terms, and see to it that each pupil carries away a correct and vivid image.

The Conscience. Often an illustration is the only appeal that can be made to the pupil's conscience. The leader of a certain gang of slum boys came to Sunday school one morning with a new hat. "He stole that hat," one of the others told the teacher, looking over at his chief, admiringly. The leader acknowledged the impeachment with pride. He had done a smart thing and was something of a hero. What was the teacher to do? Any kind of preaching about the sin of stealing would have been greeted with expressions of derision. But the teacher knew her class. "What would you do if anyone stole your hat?" she asked. "Knock the stuffing out of him!" was the prompt reply. "Why would you?" she asked. Then by skillful questioning, little by little, she placed the boy in the attitude of the one who had lost his best hat. Then she told a story of one who had had something stolen, and the result was that in the end the boy said, "I guess I had better return the hat, don't you?" Nathan's skillful handling of David (2 Sam. 12. 1–14) should be read with care by every teacher. The skillful illustration and then the dramatic

application—"Thou art the man"—are potent quickeners of the conscience. The boy who kills birds, or steals watermelons, or plays pranks on aged people, can often be approached in this way when all other methods fail.

Varieties of Illustration. Illustrative work may be divided into two classes: 1. Verbal illustration, which may be divided into (a) parallel instances and contrasts, and (b) figures of speech. 2. Material illustration, under which may be comprised all teaching by means of objects, pictures, models, maps, blackboards, and the like. With adult classes and with older classes of boys and girls verbal illustration is used almost entirely, though maps and models and pictures are much used to supplement it; with smaller classes the two are almost evenly combined, for the stories told to children are in reality illustrations.

1. **Verbal Illustration.** (a) Under the head of parallel instances and contrasts comes all story material used for illustrative purposes. Such material may consist of extracts from standard prose and poetry; but if such be used, it should be perfectly simple and within the comprehension of all the class, and it should really illustrate. It would be well, for example, while teaching the lesson about the death of Moses to have some one of the class read the old poem, "On Nebo's Lonely Mountain"; or, if the lesson is about the widow of Nain, to have Willis's well-known poem read. But such work should come in with perfect spontaneousness; poems should really illustrate and should never be brought in merely because they are pretty. Dr. Taylor tells of an architect who was consulted about certain decorations that were to be used for mere effect. "That," said the architect, "would violate the first rule of architecture. We must never construct ornament, but only ornament construction." The purpose of the illustration is to make perfectly clear what otherwise would be hard to understand.

Sources of Illustration. The more spontaneous the illustration the more effective it will be. The trouble with books of illustration and with all other ready-made illustrative matter is that the material often seems to be dragged in deliberately as something outside of the teacher's experience, and is therefore wooden and lifeless. Illustrations so far as

possible should be personal, drawn from the daily life of the teacher and the class. The good teacher is constantly on the watch for material. He gets it while watching his boys at play, while talking with them about their school life and games, and while reading the newspapers. He puts himself in the way of material by asking questions of artisans and professional men and practical workers in every line. A friend of mine never goes away on the train without coming back with a fund of illustrative matter drawn from some one with whom he has had a long chat about his occupation. If one is awake to the life about him he will find more material than he can possibly make use of. A mere line in a magazine to the effect that it took five hundred tons of dynamite to construct a certain tunnel furnished one teacher with a fine illustration. Suppose it had all been exploded at once instead of being doled out in thousands of explosions during several years. What a lesson on the value of prudence and patience and persistent effort! Then the Bible should be drawn upon constantly for parallel cases. It is often a valuable exercise to ask members of the class to bring in illustrative material from other parts of the Bible. A good reference Bible will make this work very easy. But the best material, especially for junior classes, comes from the lives and occupations of those actually being taught. There are few ethical problems that cannot be made clear to boys by illustrations drawn from the games which take up so much of their time and enthusiasm.

The Number of Illustrations. Some teachers illustrate too much. After all, the illustration is only the scaffolding thrown up to help erect the main truth. When once the truth has been fixed, then the scaffolding is torn down and forgotten. A lesson sometimes degenerates into a mere series of stories with little aim. The pupil who goes home remembering illustrations and nothing else has been badly taught. If more than one example is given to prove one point the two are liable to become mixed and to neutralize each other.

The Abuse of Illustrations. Not only is there danger of the illustration's dominating the lesson and obscuring the truth to be taught, but there is also danger of its being pressed too far. Young children very often reach startling conclusions in

this way. Professor Adams has brought this out very clearly: "Our Lord is not the least like a vine, though he holds the same relation to his followers as the vine does to its branches. Yet there is a strong temptation for pupils and teachers to carry over resemblances of the *things* compared instead of confining their attention to the relations. This is particularly objectionable in cases where God is compared with men. Our Lord himself uses parables in which the Father is represented in a very human way. But there is a broad generality about his pictures that frees the mind from all petty detail. The trouble arises when these parables are expounded and worked out in great detail." He then illustrates how the parable of the man who went at midnight to borrow three loaves was once expounded. The neighbor was in his warm bed, reluctant to arise and go to the kitchen, etc. "*Warm bed* and the *kitchen* spoil everything." Especially is there danger in figurative language. "He shall be like a tree planted by the rivers of water," "My cup runneth over," "For in so doing thou shalt heap coals of fire on his head," should be carefully explained to children. If the illustrations of the Bible are carefully explained, and not pressed too far, and if the teacher uses simple illustrations easily within the comprehension of his class, and uses only just enough to make clear his teaching, there will be no danger.

(b) **Figurative Language.** The greater number of verbal illustrations are figures of speech. The human mind naturally expresses itself in figures. The greater number of our nouns are of figurative origin. The eye of a needle, the brow of a hill, the crest of the ridge, the head of the bay, are familiar examples. Indeed, Emerson has declared that language is "fossil poetry," since each word and phrase was originated by some one who in a moment of inspiration saw a relation between two or more things and gave it a name. We speak of a tempest of grief, a sunny disposition, a burst of wrath, a fiery debate. The Bible is full of figures; the teaching of Christ especially abounds in them. "The kingdom of heaven is like" occurs again and again; "I will liken him unto a wise man, which built his house upon a rock"; "Go to the lost sheep of the house of Israel"; indeed, it was said, "Without a parable [figure of speech] spake he not unto them."

The Use of Figures. The most useful figures for the teacher are the simile, where the comparison is directly stated: "They that trust in the Lord shall be as Mount Zion"; and the metaphor, where the comparison is not stated, but implied: "Thy word is a lamp unto my feet." It is almost impossible to explain any principle or to describe any object without the simile. A man wishes to explain how a certain chemical affects India rubber. "It makes it tear just like blotting paper," he says, and instantly it is clear to us. The stone before the tomb of Christ was *like* a large grindstone. It stood up against the rock covering the tomb opening, and it could be rolled to the right or the left. Whenever the teacher can translate the unknown into terms of the known by means of the word "like" he is doing real teaching. "A *like* is the key that enables us to unlock and to enter the door of the unknown." To read through the words of Jesus underlining every *like* will impress anyone with the great pedagogic value of this simple device. The metaphor is not always so clear as the simile, but it is more forcible: "Judah is a lion's whelp," "Ye generation of vipers," "Go ye, and tell that fox," etc. Graphic story-tellers make effective use of the metaphor. Kipling's metaphors are always fresh and striking. The fog blankets the sea—"Earth and sea and sky are milled up in a milky fog." He speaks of a "phonograph voice," "the dead dark," "the whirring wheel." Metaphors must not be dragged in for mere effect; they must be spontaneous and they must really illustrate. In teaching children all figures should be avoided that contain elements that are foreign to the child's world, and all figures in the Bible lesson should be carefully explained.

2. **Material Illustrations.** The second class of illustrations includes everything of a material nature that may be used for illustrative purposes: objects like flowers and nests and other things from nature, maps, pictures, models and modeling apparatus, blackboards, and the like. At the start a distinction must be made between object lessons and object-teaching. Object lessons are lessons about objects; object-teaching is the imparting of truth by means of objects. Under the former is included the nature study of the secular schools. The pupil is taught the life history of a plant or an insect; he

studies the varieties and habit of birds and the classification of flowers. The only object is the increasing of the pupil's fund of knowledge. With the latter the chief aim is to impart some moral truth. Christ used this method constantly. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (See also Matt. 6. 28; 10. 29; Mark 12. 15.) Manifestly, object lessons as they are given in the secular schools cannot be used to any large extent in the Sunday school; there is not time enough for such work. The very nature of the Sunday school demands moral teaching, and with children it is very difficult to give this without appealing to the senses of touch and sight, but the object-teaching must be done with extreme care. It is very easy by bringing in plants and nests and models and the like to gain and keep the absorbed attention of the class, but what will the individual child carry away from the exercise? Too often it is a mere object lesson and nothing else. The object must be a stepping-stone to be forgotten when the central truth has been reached. The teacher should not try to do too much. Let her take a bud to the class and explain how the loving God when it was bedtime for the woods and fields tucked in carefully the little baby leaves. Some buds can be unrolled disclosing the tiny forms. She can then tell other things that God does in his love, and so make it clear to the little hearts that God is love; that he watches over even the smallest things, and that he watches over them. The teacher who has accomplished only this has, nevertheless, accomplished a great deal. Let the teacher not be too ambitious. Let her object-teachings be extremely simple; let them not dominate the lesson but be merely helps toward the end sought, and let them be few and carefully planned.

Pictures. With children the eye is more active than the ear, and with very young children the sense of touch is more trusted than either of the other two. The baby is not satisfied until he gets the object in his hands. The child's world is enlarged by means of pictures. They control the imagination, since they give material for correct images. The teacher in the primary and intermediate grades should con-

stantly be on the lookout for picture material. She should have not only the leaf clusters and the lesson cards but also miscellaneous pictures culled from many sources. "The Bible is a great picture book"; its background, the marvelous Orient, with its color and picturesque life, offers infinite opportunity for the artist, and this opportunity has been used to the full. The artists of centuries and of the whole world have vied with each other in producing biblical pictures. The number of masterpieces with biblical subjects is beyond number, but it is possible now to get really excellent copies of the more famous of these for a merely nominal price. Series like the Perry pictures are cheap and excellent. It is now possible in this country to get beautifully colored post cards reproducing the most famous pictures in continental galleries. There are many books for the Sunday school library full of wonderful pictures, like Farrar's The Life of Christ Treated in Art, Van Dyke's The Christ Child in Art, Jamieson's Sacred and Legendary Art, and the like. There are photographs of the Holy Land to be had for ten cents per copy, blue prints of biblical scenes by the old masters at one cent apiece, and those who cannot afford even these can get much material from Christmas catalogues of publishers and post card dealers and picture houses. The child should be shown always the best. He should be brought up with copies of the great masters. In this way there will be cultivated in him not only a taste for the best in art, but also a knowledge of biblical things and a reverence for the old Bible stories such as nothing else could bring.

Modeling and Sand Pile Work. For the impressing of geographical facts there is nothing like the sand pile and the pulp raised map. The sand pile can be had even by the poorest school. A shallow box some two feet by four, mounted on legs, and several quarts of damp sand are all that are needed. With this can be modeled relief maps of the Holy Land and other parts of the biblical world, plans of the temple and its environs, diagrams of Eastern houses, sheepfolds, and similar things. A child who has made the low level of the Jordan valley, the peak of Hermon, the projecting hump of Carmel, the plain about Nazareth, the mountains round about Jerusalem, and has located Bethlehem, Nain, Galilee, Jericho,

Jacob's Well, Hebron, Lebanon and other points, has a grasp upon the subject that can be gained in no other way. The sand pile makes the subject more real. It gives the elevations and shows why certain routes of travel were pursued rather than others. Nearly all of the battles of the Old Testament were fought on the plain of Esdraelon, and a mere glance at the raised map shows why. It is the only extended place in Palestine where chariots could be driven. The rest is mountainous and inaccessible. The mountains round about Jerusalem preserved the kingdom of Judah long after the northern tribes had disappeared. Even the adult classes would profit often from an hour with the sand pile. For the Junior Department pulp modeling is a valuable exercise. A sheet of ordinary papermaker's pulp is torn into fine bits and boiled vigorously in water for several hours. Each of the class is then given a small tray, about the size of a slate, and a handful of this pulp. The material is then worked into a raised map by means of the fingers and a small sponge. After the map has been thoroughly dried it can be removed from the tray and mounted on a blue card—the blue representing the Great Sea and the Jordan valley. If wood pulp cannot be obtained, old newspapers torn up and boiled will do nearly as well.

CHAPTER XXIX

BLACKBOARD WORK

False Methods. The last subject under the head of material illustration is the blackboard. Perhaps no phase of Sunday school work has been dwelt upon more in conventions or in handbooks of methods, and it may not be too much to say that perhaps no phase of the work has been more open to criticism from the standpoint of sound pedagogy. Too often has the blackboard been filled with mere puzzles and rebuses and picturesque combinations. Symbols of all kinds have been joined with alliterative phrases and lists of words beginning with the same letter or arranged in a series so that when "beheaded" the first letters will spell a certain word, and so on and on to the confusion of good teaching. Haslett describes a typical device:

"It showed a small picture of a prison. On the level roof of the prison was the word 'Tells,' and arched at the top of the picture were the words 'Be of Good Cheer,' while immediately under the arch were the words in a kind of puzzle form, 'God's Promise to Paul in Prison.' On one side of the picture at the end of the prison was a puzzle which read, 'Brave Boy,' and at the opposite end of the prison was another puzzle thus: '40 plot Against Paul.' I translated it, after some study, thus: 'Be of Good Cheer. God's promise to Paul in prison tells one brave boy forty plot against Paul.' I was not sure whether the 'forty' referred to boys or promises. The whole affair was quite ingenious, but it is difficult to see why people want to obscure the teachings of the lesson in any such way."

The blackboard is a valuable device. One can hardly conceive of a secular schoolroom that is not provided with extensive blackboard space, but one will look in vain in these schoolrooms for any blackboard teaching of the type found in many Sunday schools. In the lower grades the board is used largely for the pupil to practice drawing or penmanship

upon, or for problems in arithmetic. The teacher may often supplement her object lessons with a simple drawing, but it is always with a view to making the object better understood. Analogies are seldom touched upon in the public schools.

The Primary Room. It is an uncontested fact that children learn more by means of the eye than by means of the ear. With all of us "seeing is believing." The eye must be appealed to or we are neglecting one great means for education. But carefully chosen pictures skillfully used satisfy largely this demand. The blackboard may supplement these, however, but in the use of it certain laws are imperative: 1. *Be sensible.* Keep constantly in mind the child's limitations and his standpoint. What impression is the little one carrying away from the blackboard exercise? The teacher who makes a large heart on the blackboard, then makes a door to it, and shows how bad things may enter by pinning on inside the heart pictures of various animals—a wolf for anger, a monkey for vanity, a pig for gluttony, and the like—then has a picture of Christ come and knock at the door, and then enter and displace the animals, must be very sure of his ground at every step. It might amaze him could he for a moment look at the exercise from the standpoint of one of the children. Such an exercise is absurd even for intermediate pupils, or even adults. 2. *Be simple.* One cannot use complicated devices in the primary room. There should be but one idea in the illustration and that should be made perfectly clear. The word "Obey" placed on the board during the Sundays when obedience is studied is blackboard enough. Even those who cannot read will learn it. After a time there can be added "Obey Mamma," "Obey Papa," etc. There should be no attempt at elaborate drawing. Only the expert should attempt faces or animals or costumes. In telling the story of the feeding of the five thousand the teacher may say, "It is the story of the boy who helped." She may then make three curved lines for the mountains in the background, then straight lines representing the people, and then a short straight line representing the boy. She should do this as she talks. It is all that is needed. 3. *Make the illustration a means and not an end.* The pupil who goes home remembering only the

picture has not been well taught. He should go home with the idea, "That boy helped, and I should like to help too." To make sure that the blackboard does not dominate the lesson erase the design as soon as you are through with it and then have one of the pupils tell the story without it. 4. *Don't use the blackboard every Sunday.* Many lessons cannot be illustrated, and it is worse than useless to rack one's brain for far-fetched material when none is really needed. Unless the illustration springs spontaneously from the lesson it is of little use.

The Use of Symbolism. To what extent symbols, like crowns and harps and crosses and anchors, are valuable in teaching is an open question. Secular education, which is based on purely practical results, makes little use of them. To translate a lesson into symbols may, perhaps, make it graphic to adult minds, and may, perhaps, aid the memory, but it is a doubtful device with children. The lesson should be made a personal matter; it should add to the pupil's fund of information; it should urge to better doing; it should suggest concrete action on the part of the learner and not be a mere translating of it into an intellectual abstraction. When symbols are used, as, for instance, a heart pierced with the arrows of sin, they should be made a mere means to an end, and this end should be a personal application. Too often blackboard illustrations are merely ingenious; often they are as intricate and as original as sonnets. They hold the attention of the pupil, but too often they have no other effect than to elicit the admiration of the adult classes and amuse the children. True teaching should strike home by short simple methods.

Necessary Blackboard Work. For certain things the blackboard is imperatively demanded. In teaching biblical geography to junior and intermediate classes it cannot be dispensed with. The teacher who is explaining the geographical facts about Palestine should make a rough map, talking as he makes it. He should draw the western coast line, then the Jordan with the Lake of Galilee and the Dead Sea, then make Hermon and Carmel and the mountain ranges. Then he can indicate positions of the leading cities and towns. Anyone can do this rapidly, and it is the most helpful map that can be

made. The superintendent who gives to his schools for ten minutes every Sunday a talk on biblical geography illustrated in this way on the blackboard is doing vital work. But there should be no mere pouring-in process. Each pupil should have a notebook or a pad and be required to make a copy of the maps from Sunday to Sunday, and these books should be examined at intervals. The blackboard is also needed for summaries and reviews, for plans of buildings, like the tabernacle or the temple or the ordinary Jewish house. When the lesson is about the life of Christ, or the journeys of Paul, or the patriarchs, the journeys should be traced from Sabbath to Sabbath on an outline may be of the pupil's own making. Sometimes computations can be made, as, for instance, the time from Solomon to the second temple. A calendar can be made of Christ's last week on earth, and a list of his different appearances after the resurrection. This is the natural use of the blackboard, and it is most valuable in its results.

Individual Blackboards. It would be ideal if every class, or, at least, each department, could be in a room by itself with its own apparatus, but this in most schools is impossible. The teacher of a class which is surrounded on all sides by other working classes has, it would seem, small chance for blackboard work. But the difficulty has been obviated by the use of individual blackboards, something like slates. Much better, however, are the pencil and pad. The lesson, perhaps, is about the ark of the covenant. The teacher makes a drawing of it and holds it up for each of the class to copy; or he brings out a central truth and has it copied; or he makes an outline map which the pupils make after him. In this way classes of juniors are often kept busy to their own great profit. If one wishes to learn the outlines of anything, or the relative positions of places, there is no surer way than to make a drawing.

The Official Blackboard. Many schools find it profitable to have a board exclusively for announcements. The attendance is posted together with the attendance on the corresponding date for several years back. The collection is posted in the same way, often with a simple word of encouragement or warning. Banner classes in attendance are

noted, and all announcements and plans for new work. Often the songs for opening and closing are also posted. Such a board should not be crowded, and everything on it should be written so legibly that all parts of the room can read it with ease.

Special Devices. Many teachers believe in pictures cut from the leaf clusters and pinned upon the board to supplement the crayon sketch. For example, several lines are drawn to illustrate mountains in the background, then a line is drawn to represent a road. On this road is pinned the figure of a kneeling woman—the Syrophœnician woman—then the figure of Christ with arm outstretched to her, then behind him the smaller figures of the disciples. A large number of such pictures can be obtained by the teacher who is watching for such material. Once in a while (the value of an exercise is increased when it comes as a surprise) a special device may be used. The Sunday School Times has a picture of some twenty closed doors, on each the name of some great organization, like Wanamaker, Marshall Field & Co., U. S. Army, Western Union Telegraph Co., Union Pacific, Lehigh Valley, etc., and entitles it "Doors Closed to Cigarette Smokers." Mr. Lawrance tells of a striking exercise:

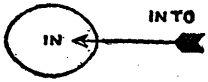
"I saw Mr. E. A. Fox, of Kentucky, use this illustration on one occasion with good effect. He was trying to teach that the best way to get rid of a bad habit was to get rid of it all at once, and not a little at a time. He wrote the word habit on the board thus:

H A B I T

He then erased the H and said, 'You have A BIT left'; he then erased the A and said, 'You still have a BIT'; he then erased the B and said, 'You still have IT'; then putting the whole word upon the board again he erased it all at once. Those who saw this will not forget its lesson."

A Final Word. Those who have ever watched in public school or college a great teacher at his work will remember how as he taught he was constantly turning to the blackboard. The crayon is constantly in his hand. Now he places on the board the Latin word from which he has traced an etymology, now he makes a rough diagram, now he puts down a number that your eye may supplement the ear. He is making the

distinction between the use of *in* and the use of *into* and involuntarily he makes a diagram:



This is the true spirit in which the blackboard should be used. The illustration should come spontaneously and at the moment when it is needed. Elaborate work made at leisure during the week and then unveiled at the proper moment before the class accomplishes little. The teacher should talk, chalk in hand, and illustrate as he goes. Merely to stand by the board as if about to use it will hold the attention of a class to your words in mere expectancy. There is no need of elaborate design; the teacher need not be an artist or even be good at drawing; anyone who can make a mark can illustrate. The child's imagination will fill all gaps. Merely to draw a parallelogram on the board and then to ask the children to imagine certain specified details of a picture within it is often enough. The teacher at the blackboard should ask himself constantly this question: How can I while I am giving the lesson to the ear make it clear at the same time to the eye, not by elaborate work but by a simple and most direct appeal to the things the pupil knows best?

CHAPTER XXX

THE APPLICATION OF THE LESSON

The Fourth Step. The lesson has now been presented and has been translated in terms of the learner's experience. He has understood it, and digested it. He is now ready to put it into portable form to be added to his fund of knowledge. In other words, the lesson must be condensed into a generalization. This arriving at general statements is, as we have already observed, the primary aim of all instruction.

But when shall the generalization be presented? Shall it be given at the start and then be made clear with explanations and illustrations, or shall the process be reversed? Before answering the question it will be well to explain that the arriving at generalizations is the primary aim of all instruction. First the particular, then the general, is the law of the mind. The race acquired its stores of knowledge wholly in this way. For instance, a certain tribe of Indians placed in each hill of corn a fish for fertilizer. Doubtless some prehistoric Indian once observed a particularly fine stalk of corn growing from where a fish had been dropped. That was a particular instance. Out of curiosity he planted some corn with a fish near it and found this also to spring up more luxuriantly than usually. This also was a particular instance. He may have tried it yet again. Then came his generalization: Corn always grows better when a fish is dropped with it in the hill. This generalization became at length a part of the wisdom of the tribe, or wisdom, which is the end and aim of education, consists of a body of generalizations which have been learned from particular instances. The child does not have to get his general ideas as the race got them, but nevertheless he must go through the same general process. Education must proceed from the particular to the general. Generalizations come last.

The Moral Not to be Forced. But this does not mean that every story must end with a moral, nor does it mean that

every lesson shall be translated into goody-goody platitudes to be doled out at the end of the hour, as, for instance, "Honesty is the best policy," and the like. It means simply that every lesson shall be taught with a purpose in view, and that this purpose shall be evident to the class at the end of the period. The object of the teacher is not simply to interest his pupils by telling good stories, nor to study a portion of Scripture merely as an interesting bit of history or literature; it is to enlarge their conceptions of life and to help them to right living. The class of children that has been taught aright the miracle of the loaves or the healing of Naaman will go home not repeating some copybook phrase, but with the new thought that even little boys and girls may help just as much as big people. If the lesson material has been skillfully handled they have discovered the truth by themselves, and will therefore always retain it. Truth learned by rote has no associating material to hold it, but truth learned by systematic steps, even if forgotten, can be regained again, the material by which it was acquired being still in the mind and requiring only a review to yield the same result as at first. The leader of the teachers' meeting should see to it that his class of teachers determines upon some central object for which the lesson is to be taught, and that a large part of the hour is taken up with a discussion of how this central truth can most effectively be brought out. It must not be obtruded upon the class in such a way as to miss its purpose and degenerate into the mere preaching of a perfunctory generality, but it must come naturally and with seeming inevitableness.

The Last Step. Then should come the application—the most important part of all. The majority of teachers seldom get to this step. The superintendent's bell finds them in the midst of the lesson describing this or that custom, dwelling on the bearings upon church doctrine of this or that passage, or finding as many central truths as possible in the lesson and explaining at length in useless platitudes why they are central truths. To stop at this point is to teach the lesson simply as an intellectual exercise. The purpose of the Sunday school is to mold character, and the molding of character is accomplished only through the actual doing of things. No one ever grew into a Christian or a moral life through the mere study of

central truths or moral maxims. One must exercise oneself unto godliness.

Training for Habit. In our study of psychology we found that habit grows or decreases as the result of activities, that a mere intellectual assent accomplishes nothing toward character unless it be accompanied by doing, and that a constant arousing of the higher emotions through music or preaching or art, unless followed up always by actual deeds, results at length in moral impotency. We sometimes hear the phrase "gospel-hardened" applied to certain congregations, and there is a real psychological basis for the term. The Sunday school pupil who year after year is shown the great truths of the religious life, and while assenting to them never once puts any of them into practice, at length becomes atrophied in his moral nature, just as the doctor or the nurse through long contact with suffering becomes at last hardened and unsympathetic. To talk glibly of unselfishness, and of laying "all upon the altar," and of going where Christ wants us to go is one thing, but actually to do it until it becomes a habit is something far different. We are the results of the things that we do and not of the maxims that we copy into our notebooks.

Theory and Practice. It is hard to teach children even in the secular schools that their studies are for immediate application and not far-off things to be of use, perhaps, when they are grown up. It is the rare teacher who can teach the rules of grammar, for instance, so that they will be seen to be of immediate use. To the child all studies are mere theoretical things to be mastered because the teacher requires it. This explains why the practically educated man often at first distances the man from the schools. The boy brought up on the farm, or in the store, or in a practical industry, gets his knowledge for no other purpose than to apply it at once. He has no theory; all that he knows he got with a definite idea of immediate results. The Sunday school too often has been a place for the teaching of mere theory. The material acquired was not so much for immediate use as for a sort of insurance against future need. This ideal should be changed. The pupil should be taught that he goes to Sunday school to learn how to live to-day, and that the principles acquired there are for immediate application. "It has been said over and over

again by the best teachers and writers on education that principles and rules are never safely mastered till they have settled into the usual practice and conduct of a child."

Self-Activity. There can be no morals apart from conduct. It matters not how beautiful or impressive may be the lesson, if it does not in the end result in conduct it has missed its aim. The parable of the talents teaches plainly that we can have only what we use. The Sunday school should be a constant inspiration to better doing. The child should learn to obey, to pray, to be of service, to control his temper, to be honest, to be cheerful, to be punctual and orderly. Self-activity should be the watchword; let the ruling word be *Do* rather than *Don't*. Life is simply a place for applying knowledge; and the Sunday school is the place for obtaining moral and religious knowledge for immediate application. Every lesson should lead to *doing*. The pupil should be a better pupil on Monday because he went to Sunday school the day before. He should not only know what the great moral virtues are, but he should be already practicing them because he has been taught to *do*. The mother must do much of this, but the Sunday school can greatly supplement her work. "Religion," said one mother, "is representing God in common things. It is learning to forbear to be impatient; to pick up your toys and obey." The side of actual doing constantly dwelt upon leads at length to the doing habit. The child who is properly taught in the Sunday school fifty-two weeks in the year, and year after year, acquires at length a habit which in later years he will prize as his most precious possession.

Simplicity of Application. The teacher should not try to do too much. One simple truth derived naturally from the lesson is better than a half dozen forced applications. Often teachers of adult classes ask each person in turn for some teaching of the lesson, and the result is often as many truths as there are members present. It is better to settle upon one central truth, and then to ask each member for ways in which it may be applied actively to daily life. There should be no forced application. Better have no moral teaching than to drag in farfetched and unnatural teachings.

Methods. To make telling applications of the moral teaching of a lesson requires skill and tact and a knowledge of one's

class. In the adult department it is usually easy to arrive at the central truth, but rather difficult to make the personal application. One cannot ask each member, class-meeting fashion, how the truth applies to him. He can, however, bring out the lesson in concrete terms. If it is about honesty, he can show how farmers, or workmen, or tradesmen are to be honest; he can give illustrations of honest men, and dwell upon the thrill of pleasure that upright dealing brings to the dealer. He can have the class give instances and end the hour with a symposium of testimony, so that all can go forth feeling that strict honesty henceforth shall govern them. The same thing can be done with intermediate and junior classes. Strict honesty in the playing of games and in school examinations can be dwelt upon. A skillful teacher can make it appear such a mean thing for a boy to cheat in a game that all will hang their heads at the mere thought of doing it. With the lower classes the story must be trusted to bear its own moral. Here the learner may be told, after the way has been sufficiently prepared by story and illustration, some specific thing that the good child loves to do. Each can be told some particular thing he is to guard against during the week and can be asked at the next exercise what he has done. It is impossible to give rules for procedure. Each teacher must make his own laws and must apply them as he can.

One great commandment he must, however, obey: Let not your class leave you at the end of the hour equipped merely with a little more knowledge, but see to it that they have also been filled with the desire to improve in some degree their conduct, and thus to take one more step toward a strong Christian character.

CHAPTER XXXI

THE ART OF QUESTIONING

The Use of Questions. The art of teaching is very largely the art of questioning. One may impart knowledge in two ways: he may pour it in, or he may draw it out. True teaching is not a mere lifeless dropping of potatoes one by one into a sack; it is, as it were, a ball game, a give-and-take, a contest with life and zest and eager interest, where the pupil is as much alive as the teacher and does his full share, and the game is played very largely with question and answer. There can be very little true teaching without questioning; and skill with question and answer is the measure of the teacher's ability. Tell me the questions which a teacher puts to his class and I will tell you very nearly what the teacher is.

Classes of Questions. From the pedagogical standpoint questions may be divided into three classes: (1) *The preliminary question*, which is to be used in connection with Herbart's First Step (chap. 27); (2) *the developing or suggestive question*, the design of which is to stir the mental activity of the pupil and enable him of himself to arrive at the conclusion which the teacher desires; and (3) *the test question*, which is designed simply to find out what the pupil has learned.

The Preliminary Question. The preliminary question searches for a proper foundation upon which to build. The engineer who is to construct a railroad in an unknown region sends out an exploring expedition to report on routes, and grades, and materials, and methods of juncture with sources of supplies, and work already done. So with the teacher. The condition of the pupil's mind must be found out; the new materials must be joined to the old; there must be comprehension and sympathy and interest. The point of contact is found most easily by means of questions. The teacher who has been long with her class does not need to grope about much for this point of contact, yet no teacher knows

her class so well that she can build without preliminary work. Every teacher, no matter how wide her experience, is constantly being surprised at limitations in her little pupils. It is never safe to take much for granted. The pupil may have certain words like Pharisee, disciple, prodigal, Jews, Gentiles, and the like, at his tongue's end, and yet have very hazy notions about them. It is safe to test each step and to build with full knowledge of the foundation.

Preliminary Work Illustrated. Let us take for an illustration the lesson "Saul Chosen King" (1 Sam. 10. 17–27). The teacher of the teachers' class or the adult Bible class should begin by asking questions the answers to which will give the substance of the last lesson and fill up the gap between it and the lesson in hand. Without this preliminary work the lesson becomes a mere isolated fragment. Then may come questions as to the reasons why Israel had no king, as to the customs of the nations at the time, and as to the internal condition of Israel religiously and politically. Not over five minutes should be given to this part of the lesson. With children the approach must be very different. The teacher has selected, perhaps, as the central truth of the lesson the words, *Each one of us is a ruler over something.* The preliminary questions will be about kings and presidents and rulers generally. The story may then be told of Saul, who, while about his everyday work, faithful in little things, ruling himself, found a kingdom. Then by skillful transition it can be shown that God has chosen each one of us to be a ruler: a ruler of his tongue, his temper, his heart, his feet, his hands. With older boys and girls the teacher may call for cases of apparent accident that later seemed to be the ruling of God. The pupil's knowledge of history and of the Bible may be drawn upon. Then the class may be set to finding the various seeming accidents by means of which Saul came to his kingship. There can be no formula for this part of the work. The teacher must study each lesson and plan his own approach. Good preliminary questioning calls for information, thought, and originality.

The Developing Question. Real education comes only through self-activity. The teacher's aim constantly should be to get his pupil to think for himself. The teacher in the

public school who does all the problems for his pupils, and explains everything, and tells everything and requires his pupils simply to watch and listen, may be popular with his school, but he is not a teacher. He is an entertainer. The lesson should be developed by means of questions which set the pupil to thinking. Such questions as, What did Saul do next? or Was God pleased because they wanted a king? suggest nothing. In many classes they are answered by the mere reading of a passage from the lesson text. Such a question, however, as, By means of what apparent accidents did Saul become king? is suggestive. The pupil may have read the whole account and not thought of any accident connected with it. Now he sees it in a new light. "Why, *this* was an accident," he says, "and *that* was surely an accident. And here's another." The teacher has set him to thinking. I know of a group of teachers who assemble weekly in a teachers' meeting. It is made up of diverse elements. There are among others a clergyman, a farmer, an old soldier, a college professor, a business man, a public school teacher, and an artisan. The teacher sometimes directs his questions to the entire class, and sometimes to the individual best adapted to answer it. His suggestive questions on "Saul Chosen King" would be something like this: To the soldier: "What baggage would there be likely to be?" To the professor: "What instances in history of kings who were physically head and shoulders above their people? What was Carlyle's definition of a king?" To the class: "Have there been mighty kings who were insignificant physically?" To the teacher: "Are modesty and diffidence always signs of merit?" To the clergyman: "To what extent do accident and chance rule our lives?" To the business man: "Have you ever known of a case where sudden responsibility placed upon a man has changed his whole character?" To the class: "Does God call all men to their work?" To the artisan: "Is a king in God's sight greater than a laborer? How are we called to be rulers?" To the farmer: "Why did Samuel write it in a book?" To the class: "What is to be said about those 'worthless fellows'?" Questions like these, carefully handled, with little opportunity given for extended argument, will keep a class busily

thinking throughout the lesson hour and will send them home thinking.

The Method of Socrates. The greatest master of the suggestive question undoubtedly was Socrates, the Greek philosopher. He worked almost entirely by means of questions. It was his favorite device to represent that he himself knew nothing, but that he was earnestly seeking knowledge. According to his theory men are ignorant because they will not think. They suppose they know all about a certain thing and therefore do not trouble themselves to find out the truth. Socrates, therefore, taught them by means of three steps. First, by questioning them he made them aware of their own ignorance; then by further questioning he made them eager to know the truth; then by still further questioning he made them think their way through the difficulty until they were as certain of the right solution as they had previously been of the wrong.

There is no better example of this so-called Socratic method than that used by Jesus with his disciples in Mark 8: "And they reasoned one with another, saying, We have no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? And they say unto him, Twelve. And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?"

Limitations of the Method. The weakness of the Socratic method was its insistence upon the theory that nothing should be told the pupil, but that everything should be drawn out. But how can we draw out that which is not present? Socrates believed that we come from another existence, bringing with us experiences and knowledge gained there, and that education is simply an awakening of this old material in the intellect. But no one believes this to-day. Hence we use the art of illustration with its parallel cases, its object lessons, and pictures, and stories

to give the child material with which to interpret new material. Within certain limits the Socratic method may be used even with small children, but we must pause often to explain and illustrate. The suggestive question helps the pupils to think for themselves, and thinking for oneself is one of the chief objects of education.

The Test Question. Many teachers use the test question to the exclusion of all others; with them every recitation is an examination. All of us have been in classes where the teacher used the questions printed in the lesson leaf, questions something after this pattern: Where did Samuel call the people together? (Verse 17.) What did he say to them? (Verse 18.) What did he command them to do? (Verse 19.) What tribe was taken? What family and individual were taken? (Verse 21.) Where was Saul found? What did Samuel say concerning him? (Verse 24.) What did the people shout? etc. No lesson can be more lifeless than one conducted after this manner. The pupils are questioned in turn, and each when the turn comes to him responds by reading the indicated passage. There is no originality and no thought. Now, every lesson help should be provided with a list of questions, but they should be suggestive questions, and they should be used by the teacher only to help him in his thinking. The test question is of value in reviews. Many teachers begin their work with a few questions upon the last week's lesson. These are test questions. The quarterly review also should make large use of this device, and even during the development of the lesson it may be used with profit at times; but the teacher must not forget that true teaching is not a mere testing of the memory, but that it is a creative exercise: it stirs the pupil into activity and makes him think for himself.

Class Management. He who is skillful at questioning will have little trouble with the discipline of his class. There are five laws for the securing of attention by means of questioning: 1. *Be brisk and enthusiastic.* The successful teacher enters upon his half hour with his whole soul. He allows no drags and no tedious pauses. He does not wait long for answers; he transfers his questions from pupil to pupil, and, failing of an answer, he asks the class. Enthusiasm is always

contagious; businesslike directness and vim appeal to all classes. It is impossible for pupils to dawdle and play when the teacher is really teaching with unction. 2. *Ask the question, then designate the one who is to answer.* There should be no such thing as calling the class in rotation. The teacher should not look at the one who is to recite. Each pupil should be at attention. He should feel that the next question is likely to come straight at him. 3. *Seldom repeat a question.* If the pupil first asked was inattentive and requests a restatement of the question, do not oblige him. Call upon another and another, but without repeating. 4. *Constantly direct questions to those who are inattentive or mischievous.* Keep them busy every moment. Return to them again and again with, "What do you think of that, Charlie?" and "Is that the right answer, Willie?" or "You read the verse, Charlie." 5. *Call often for concert work.* With young classes this is very helpful. When one has made a good answer, say, "Now let the whole class say that together." "Now Charlie, Willie, and Francis." "Now all together again." The teacher should play upon his class as upon an organ. He should have every element under control. The class well questioned will be too busy for mischief. The slow, deliberate teacher who questions in rotation, reading from the lesson help—who repeats his question, and waits for each answer, then answers himself if no response is forthcoming—is sure to have a dawdling class, and, if it be composed of junior or intermediate pupils, a mischievous one.

Elliptical Questions. Many teachers make use of what may be called the elliptical form of question. They give a part of the sentence, then pause interrogatively for the pupil to complete it: "Samuel called the people together at—?" "The Golden Text is, He that ruleth over men must be—?" The form should be used but rarely. It stimulates no thought and no self-activity on the part of the learner, and in most cases is an insult to his intelligence. It may be used profitably sometimes with diffident children. Dull pupils can often be got to recite in no other way, but the method is to be used sparingly.

Yes and No Questions. The same thing may be said of

questions that may be answered by Yes or No. "The chances," says Dr. Horne, "are too great in favor of a guess. Besides, the pupil misses by such an abbreviated answer training in connected discourse and in the adequate expression of religious ideas." Did Saul want to be king? Was the Lord pleased that Israel wanted a king? Was Saul a large man? are poor questions. They teach nothing. The Yes and No question is not always out of place, however. There are times when it is of vital importance whether the pupil answers Yes or No. Questions beginning, "Do you believe—," or "Would you—," etc.; all questions, indeed, where the pupil must take a stand, or must think and then range himself on one side or the other, are of real value. The form, too, is often of service to draw out dull or diffident children.

Leading Questions. The questions should not be asked in such a way that the pupil must answer as the teacher wishes. The question often has its answer written, as it were, all over it. "Was not this wrong?" and "Wouldn't it have been better to have obeyed?" are examples. The question should be wholly free from any suggestion as to the answer desired. Not even by tone or manner should the teacher influence the answer. "You desire to lead an unselfish life, do you not?" will be answered in the affirmative by every Sunday school pupil, but the answer means nothing at all. When Decision Day results are based on the answers to questions like these they are pretty nearly worthless. Often a pupil will say he does not understand the question, meaning it does not suggest its answer to his mind. Do not injure him by favoring him. Rather be sure the question is intelligible, and then let him give the answer. Remember the aphorism, "The telling teacher is not the *telling* teacher." It is well, too, to avoid the asking of questions in the words of the Scripture passage on which the question is based. The pupil's familiarity with the text makes the answer inevitable. For instance, a teacher questioning upon the parable of the prodigal son might proceed in this way:

Q. "What did the younger son say to his father?"

A. "*Give me the portion of goods that falleth to me.*"

Q. "Where did he then take his journey?"
A. "*Into a far country.*"
Q. "What did he do with his substance?"
A. "*Wasted it in riotous living.*"
Q. "Then what would he fain have done?"
A. "*Filled his belly with the husks,*" etc.

The question should throw the pupil upon his own resources. It should have no guideboards in it pointing the way to the answer. To suggest the answers to questions is to foster laziness and apathy.

Simplicity and Clearness. Long questions are to be avoided, and so are complicated and hazy questions. The pupil will need all of his mental powers to expend upon the problem presented, and should not be required to wrestle with obscureness or involved abstruseness in the structure of the question. Make the question clear, short, direct, and concise. Clearness is imperative. It should be definite, with an unmistakable answer. It should not be double, as, "Where did he go next and what did he do?" or "When and for what reason did Paul first go to Rome?" It is not easy to frame questions that children will understand and answer quickly and correctly, but the art can be acquired by patient effort.

The Preparation of Questions. And this suggests the important fact that no teacher can do justice to himself and to his subject if he depends wholly upon extempore questions. The margins of the text-books of all effective teachers, whether it be in college, secular school, or Sunday school, are written full of hints for questions. The mere testing of the pupil's knowledge may seem to some to be an easy task, for "even a fool can ask questions." It is, indeed, a favorite joke with unprepared people who are suddenly called upon to take the places of absent teachers that all they will have to do will be to ask the questions; the class will do the answering. But "a wise question," says Lord Bacon, "is the half of knowledge," and he who would ask wise questions must make wise preparation. No subject can be so simple and no class so elementary that the teacher need not make a study of his questions. According to Dr. Trumbull, "It is a matter of history that when Dr. Chalmers was professor of moral

philosophy in Saint Andrew's University, he had a Sunday school of the poorer class of children in his neighborhood, and that he was accustomed to write out carefully the questions he would ask those children on the Sunday's lesson." In using such prepared work it will not be necessary to be confined closely to a manuscript. The question read painfully from book or paper loses half of its force. There should be seeming spontaneousness and briskness of questioning, but the plan should have been made carefully beforehand. The teacher may glance at his lesson leaf often, with its carefully interlined questions, but he is not slavishly to follow it. It has been wittily said that the best extempore work is always that which has been carefully prepared beforehand. No evidences of the preparation, however, must be in sight.

The Questions of Pupils. The class should constantly be in an inquiring attitude. Questions on the part of the pupils should be encouraged. The class that never asks a question is either absorbed in other things than the lesson or else it is paralyzed. Imagine a class of small boys, each individual of which is a living interrogation point fourteen hours out of every twenty-four, sitting for a mortal hour with never a question. Something is wrong with the teacher of such a class. A group of boys and girls around their teacher hard at work over a lesson is rather noisy. Each is doing his part; each is thoroughly interested and wants to know something. The skill of the teacher is tested as much by his handling of the questions which are put to him as by the questions which he puts to the class. Some he may dismiss with a word, others he may refer to the class as a whole or to some individual member of the class, others he may carefully answer himself. The stream must always be within perfect control, and must be wisely directed, but it should never be checked. The teacher must be wise. It is a favorite device with college boys to ask questions so as to get the professor started and use up the time so that no one will be called upon to recite. Small boys too often delight in asking smart questions or even impertinent ones, but this matter must be left to the wisdom of the teacher.

Jesus as a Questioner. Jesus in his teaching used questions constantly, and in every case he made his point more

effective by means of them. His questions, like those of every true teacher, were largely suggestive. They set people to thinking for themselves. "Whom do men say that I the Son of man am?" "Whom say ye that I am?" "Will ye also go away?" "Which was neighbor unto him who fell among the thieves?" "What think ye of the Christ? whose son is he?" "The baptism of John, whence was it?" He examined the young lawyer in true Socratic manner. He led his enemies into pitfalls with all the skill of a Sophist. There are no better examples in all literature of the dilemma led up to by means of questions than those contained in Luke 20. 1–8, and 21–26. His questions were personal and searching. He constantly encouraged his disciples to ask questions that he might draw them out and make clear to them the great lessons which he wished them to understand. The Sunday school worker should study with care the questions of the great Master Teacher.

Answers. A word should be given concerning the treatment of answers. First of all, no answer, unless it was intended to be impertinent, should be made light of. No matter how foolish it may be or how far from the mark, if it was honestly given entertain it kindly. Very gently the answerer may be led to see that there is a better solution, but his self-respect must never be violated. To hold up a foolish answer for ridicule is often to silence forever the answerer. A good answer should be repeated by the teacher, but never a wrong answer. The more quickly false ideas are passed over the better for the class. Nothing is more contagious than error; therefore emphasize only the truth. Often the answer may disclose the weakness of the question. To the question, "What can you tell about the Pharisees?" the answer came, "*Nothing*"—a correct answer, but not the one expected. Then, too, answers may disclose the mental condition of the pupil, or his wrong methods of study. The teacher should be as alert for wrong answers as for right ones, and should not leave the point until he has found the source of the error.

CHAPTER XXXII

THE TEACHING OF GEOGRAPHY

Biblical Geography. It is not possible to suggest specific methods for the teaching of each separate subject required in the Sunday school curriculum. One or two subjects, however, need special attention. The subject of biblical geography, so vital in its connection with Bible study work, is more often neglected than any other. It is taught adequately in few schools, yet no subject solves so many difficulties as this and none furnishes the basis of more valuable training. From it can come material for utilizing the motor activities of the restless boys' and girls' classes, and for giving interesting variety to the exercises of the whole school.

Without systematic courses in biblical geography the instruction becomes unreal and lifeless. The region in which the Bible stories are laid is in many minds as unreal and vague as are those of Jack and the Beanstalk, and Alice in Wonderland, and the Arabian Nights. The lessons are not alive and real; the stories and the personalities do not stand out against an actual physical background. Not many, for instance, can follow the life of David on the map of Palestine, or form correct mental pictures of the scenes of his exploits. Such a result is to be deplored. A Sunday school pupil who has been a regular attendant for several years should at least know minutely the map of Palestine. It is a very small territory, but a full knowledge of it is a knowledge at the same time of a large portion of the Bible. The victory of Deborah, the feeding of Elijah, the exploit of Jonathan, the slaying of Goliath, the death of Saul, the deeds of Samson, and the like should suggest instantly to the pupil places upon the map. The journeys of Jesus and of Paul should be so thoroughly known in connection with the map that they will stand out vivid and real.

Physical Geography. Geography should be begun in the

Junior Department with pupils after the age of nine, and the first teaching should concern itself with the physical contour, the elevations and general outline of Palestine. This is the time to begin map modeling either with pulp, clay, putty, or sand. The making of the map gives the child something to do; it satisfies nature's demand for activity; and it brings the desired knowledge through actual contact with concrete things. The boy or girl who makes mountains and valleys and rivers and lakes will understand the region he is working with as he could through no amount of mere map study or even map drawing.

A little study of Palestine will disclose several very helpful facts. The great landmarks are Mount Carmel, extending like a shoulder into the Mediterranean; Mount Hermon in the extreme north; the Sea of Galilee; the Dead Sea; Ebal and Gerizim; and the plain of Esdraelon. Mount Ebal lies almost in the center; Mount Carmel is two thirds the distance from north to south on the coast; the Sea of Galilee is directly opposite Carmel; from the southern end of the Dead Sea to Lake Merom on the north is three times the length of the Dead Sea; from the head of the Dead Sea to the foot of the Sea of Galilee is one and one half times the length of the Dead Sea. The Dead Sea can thus be used as a unit of measure. It is forty-six miles long and ten wide. The length of Palestine is about one hundred and eighty miles. The Jordan is twenty-five miles from the coast of Sidon. The Jordan, measuring in a direct line, is one hundred and thirty-four miles long; the Sea of Galilee is fourteen miles long; the Maritime plain is from eight to twenty miles wide; the Jordan valley is from two to fourteen miles wide. Distances should be carefully given in local equivalents that will be thoroughly understood. Palestine embraced an area of about twelve thousand square miles, which is about the area of Massachusetts and Connecticut. By consulting a geography one can compare this with other States. Distances, like the journey of Jesus from Nazareth to Jerusalem, or from Jerusalem to Sychar, should be made concrete by being translated into distances near the pupil's home. The time that it would take to walk the distance could be computed. If the pupil is taught early to be careful of his distances, he will

later be able as in no other way to appreciate the journeys of the patriarchs and of Jesus.

Interpretation of the Map. Work with the contour map is valuable for all classes. Not until one realizes fully the physical condition of the country can one understand fully much of biblical history. Why were the northern tribes so early swept into captivity while Judah held out? One has but to look at the mountains about Jerusalem. Why was the plain of Esdraelon from the very earliest years the battle-field of Palestine? A glance at the raised map shows that with its radiating valleys it was the only place that could be approached with chariots or where they could be driven about freely. Why was Jericho so quickly captured and Hebron so long in the taking? One has but to look at the map. Why did the old caravan route from the east to Egypt take the course that it did? Why did it wind so far to the north? One has but to glance at the mountain ranges and the fearful depression of the Jordan valley. A look at Hermon and Mount Lebanon, nine and ten thousand feet in elevation respectively, will give a new idea of the transfiguration. Mount Washington, the highest elevation in the United States east of the Mississippi, is only about six thousand feet high. What did it mean for the family of Jesus to go from Nazareth to Jerusalem on foot? Brought up at Nazareth, with what physical features of Palestine would Jesus be intimately familiar? Why was Jesus thirsty when he arrived at the well in Samaria? Why did Jesus remove from isolated Nazareth to Capernaum on the great eastern trade route? Such questions bring the pupil into very vivid and vital contact with the Bible story.

Maps. Every Sunday school should have at least one good wall map, and it should be used constantly by the teachers and by the superintendent in his review of the lesson. There should be smaller maps for class use, and outline maps to be traced and filled in by the younger pupils. How can one know, for instance, the book of Acts without a map constantly in hand? Most of the older members of the school have most excellent maps in their Bibles, and these should be made use of. It would be well if each class had a small raised map of its own into which pins could be placed each

Sabbath to indicate the place studied about. The movements of David or Paul or Jesus can be traced in this way. Each member of the class can have an outline map upon which the progress of events can be marked from Sabbath to Sabbath. A little review of this map at the opening of the hour will fix the lessons in mind as nothing else could do.

Advanced Geography. Adult classes can carry the subject of geography into many fascinating directions. There is geological geography—a study of rocks and soils and minerals, their distribution and their influence upon the ancient nations. There is commercial geography—a study of the great highways of Palestine, the great arteries between the East and the West. "In connection with the missionary journeys of Saint Paul," writes Professor Kent, "note how he followed the lines of the world's commerce. In the map of his journeys you have the map of commercial enterprise on the eastern Mediterranean." There is racial geography—the tracing of the original habitats of peoples, and their migrations, those great tides of humanity which have ever swept westward and left their deposits over the whole map of the westward world. And there is historical geography—the changing of boundaries and locations with the changing of nations and of governments. The biblical student should have broad views. The time for the narrow, unscientific study of the Bible as a storehouse of mere texts is long since gone by. "The geography of the lands which molded the people of the Bible," says Kent, "which determined to a great extent their character, which reveal many of the motives and forces which, in the end, molded their life, their history, their thought, and their faith, is the most illuminating and fascinating commentary upon his Word which God has placed in our hands."

Missionary Geography. Sunday schools which are strong in their missionary work often do something toward teaching their pupils the geography of missionary lands. There is no need of going into this work exhaustively. It is a subject for the secular schools, but it must not be neglected. Those schools which have monthly missionary meetings, as, indeed, those which have weekly exercises, should set aside a fraction of the time for a study of the map. The work should be

made a concrete reality. Whenever a missionary report is read it should always be in connection with the map. Maps of China, India, Africa, the Philippines, and other missionary fields should be, as far as possible, a part of the equipment of every school.

The Library. Finally, the library should be supplied with good books of geographical reference. Here should be the source of the superintendent's information for his weekly talks, and of the teacher's equipment for map-making and explanation. The pupils should become acquainted with the best and most recent works on all subjects pertaining to biblical geography. The teachers should get them to refer constantly to these works, should have them take the books home to make abstracts from them and to copy maps. No Sunday school can afford to economize at this point. If possible, each library should have as a nucleus a good Bible dictionary, G. A. Smith's Historical Geography of the Holy Land, Harper's The Bible and Modern Discoveries, Henderson's Palestine with Maps, Whitney's Handbook of Bible Geography, Hurlbut and Vincent's Manual of Bible Geography, MacCoun's The Holy Land in Geography and History, and Thomson's The Land and the Book.

CHAPTER XXXIII

THE TEACHING OF MISSIONS

The Place of Missions. Missions are the seminar work of the Sunday school; they stand for the doing side of biblical education; they are the lesson translated into daily living. One may study the Scriptures long as a mere branch of knowledge; he may be an encyclopedia of biblical names and places and events; he may be a perfect geography of the Holy Land, and be profound in doctrines, in ethics, and in religious philosophy—yet all of it may profit him really nothing. Teaching, as we have seen, is valuable only as it leads to action, and Sunday school teaching translated into action becomes missions—for in the broadest sense a missionary is anyone who is *sent out* anywhere to enlighten others concerning the truth as it is in Jesus. It may be the little boy who is sent in the Master's name with a bouquet of flowers for a sick-room; it may be the little girl who goes out of her way to bring another to Sunday school. It includes also the sending out of pennies and dimes and dollars, of clothing and other necessaries to the poor, of home department literature, and the like. No Sunday school is truly alive unless it is a missionary school. If it is only teaching and not practicing, if its efforts result in no action for others, it is merely a place for biblical scholasticism. The aim of the Sunday school should be to teach pupils to apply the Bible to their everyday living, and to go to others or to send to others, that they may share the glad tidings of the gospel.

The Subject-Matter of Missions is fivefold. First, it includes a study of the missionary parts of the Bible. The book of Acts is the first chapter in the history of Christian missions. There must be studied, too, the words of Jesus concerning the matter, and also the spirit of his teaching. Then parts of Paul's letters are of exceeding value as showing the underlying purpose of the life that he led, as, for example, the

second chapter of Ephesians. The Old Testament, too, has its missionary lessons: Psalms 121 and 135 encouraged Livingstone, and the words of Psalm 62. 5–8 were written on a rock by Gardiner and his companions just before they died of starvation in Patagonia. Second, the study of missions includes a study of the underlying principles of Christianity. Altruism, unselfishness, sacrifice of self for others, the desire to make others happy—all this should be taught constantly in every Sunday school class, and it is true missionary teaching. The third class of material for missionary study consists of the history and the biography of the subject. There is no more thrilling and inspiring chapter in modern history than that recounting the opening of the sea islands, India, Africa, Burma, Japan, China, to the gospel. Biographies of such heroes as Livingstone, Judson, Butler, Paton, Taylor, Carey, Neesima, should be studied in the Sunday school. The fourth class of material consists of everything which may have to do with missionary lands: the geographical facts, customs of the people, methods of work and modes of living, the religious ideals and ceremonies and the like. The fifth class of material is the organization and administration of the various missionary bodies, and indeed the whole practical side of modern missionary effort. This last may be studied profitably by adult classes.

Methods of Study. As to the time to be given by the Sunday school to missionary study there are many opinions. Some schools give the subject over to an evening class of volunteers, others have a missionary service periodically, others set apart a few moments of every Sunday school session for the subject, others disregard it altogether. There is a corresponding variety in the methods of presenting the subject. Some teach it solely by means of addresses delivered to the whole school, others teach it as a special subject to a special class organized for the purpose, others have as their chief object an arousing of interest in the matter in order to increase the missionary collection. One thing, however, is sure: missions in their manifold phases are so important a part of Sunday school work that they should be studied systematically and continually. It is not too much to insist that in some way they should form a part of every

Sunday's lesson. Teachers should make themselves familiar with missionary literature issued by the Young People's Missionary Movement, the offices of which are at 156 Fifth Avenue, New York City.

Teaching Missions to Children. With the beginners and with the Primary Department it is best not to teach much of missions directly. Children below the age of eight have very hazy notions about geography and history and degrees of civilization. It is better not to have them give up their regular work to hear missionary addresses and reports which are given to the whole school. For the child proper missionary training consists in the forming of attitudes of mind and habits of thinking and doing. During the golden years between three and eight the child should be taught the lesson of unselfishness, the joy of giving and of working for others, the duty of service, and the meaning of sympathy. This is the foundation of all mission work. The *doing* side of the work must constantly be dwelt upon. The child, as we have already shown, must be thoroughly impressed with the idea that the Sunday school leads all of its pupils to *do* something. When they go home they are to be more kind, more obedient, more helpful, more cheerful, and all for the sake of others. They are to try to get others to come that they in turn may be made more useful and obedient. They are to bring what money they can that it may be sent to people who have no Sunday schools to go to. Simple missionary stories may be told to illustrate helpfulness in all its phases, giving, self-sacrifice, and the like. The child who comes from the Primary Department should have a real missionary habit of mind, though he may know almost nothing about actual missions. He should already have himself done considerable missionary work, inasmuch as he has been sent to bring others into the school, has carried flowers to the sick, has tried to earn his own missionary money, and has sought to make himself helpful in many ways to those about him.

The Junior Department. Children between the ages of nine and twelve are ready and eager to learn of missionary lands and peoples. Costumes, flags, weapons, customs, curios, idols interest them greatly. They are ready for

missionary geography and history. It is the reading age, and the teacher should see to it that such books as are given on page 190 of Trull's Manual of Missionary Methods should be furnished in abundance. The pre-adolescent loves action and adventure. Selections from the lives of the great missionaries like Livingstone and Paton should be read to him. His motor activities should be brought into action. He should be permitted to do for others all that is in his power to do. His is the messenger service of the school. It is his duty to distribute books and papers, to run errands for the superintendent, to serve as guide to strangers, to carry flowers and baskets to the sick, and always he should feel that he is helping in a way that only he can help. He should, in other words, be taught to feel the joy of helping others. Some schools have found it a valuable exercise to have this class prepare scrapbooks of missionary material. The making of maps, the modeling of geographical outlines in sand or pulp, are also valuable exercises for this grade. Class and race prejudice should now be worked against. Then, too, the junior should know thoroughly what becomes of his missionary money, and should have a pretty accurate idea of the portions of the world where missionary effort is now being centered.

The Intermediate Department. With the adolescent pupil the first strong appeal can be made for the spiritual side of missionary effort. The heroism and self-sacrifice of the great missionaries can be dwelt upon now with effect. It is the hero age. A life like that of Dr. Grenfell or Dr. Judson is appreciated now at its true value. The teacher should dwell upon the Christ love within these men that impelled them seemingly to sacrifice every worldly advantage in order that they might help the weak and degraded, and he should dwell upon their exceeding great reward. Many a Sunday school pupil has heard within his soul the first call to the higher life while he was being told of the sacrifice and the rewards of the great heroes of the cross. The teacher should see to it that missionary biography of the most inspiring kind is furnished to this class. Books like Uganda's White Man of Work and the biography of Paton, the missionary to the New Hebrides, hold adolescents like fiction. Mission bands can be

organized and missionary concerts prepared by this class. The whole emphasis now should be upon the character side of missions, the beauty, the sweetness, the joy of self-surrender, and the devotion to the service of others, for Christ's sake, of all that life holds dear.

The Senior Department. With later adolescence comes the climax of missionary teaching. Now comes the final flower of Christian altruism. The *doing* of this period should take the form of visits to the sick and the afflicted, of help to poor little children, of practical work among the outcasts and the wretched. The call can be made now for volunteers for the mission field. The teaching should dwell on the sweetness and beauty of the Christ life, on his self-effacement, his pity and tenderness, on the beautiful lives of the heroes who have dwelt for their Master's sake in the dark lands. Prayer circles for missions may now be organized, and study classes where the field may be examined and the points of greatest need determined. If the school is organized as a missionary society, many of its officers and committee members should be drawn from this department.

The Motor Side of the Sunday School. Thus missions are the motor side of the Sunday school. They are indeed the finished product which the school was established to turn out. It should be the aim of every teacher so to present his work from Sabbath to Sabbath that each member of his class may be constantly increasing in effectiveness as a *doer* of the Word.

Missions as a Source of Illustration. There is another valuable side to the study of missions: they increase one's teaching material. There is no field outside of the Bible where one can gather such effective illustrations. Thousands of passages of Scripture are associated with missionary lives. It comes with power when one can say, "Neesima, and with him Japan, was won to Christ by Gen. 1. 1 and John 3. 16"; or, "On the morning Livingstone left Scotland for Africa Psalms 135 and 121 were read at his home at Blantyre." Nowhere in all literature can be found such stories of God's providence and guidance and mercy and protection and tender helpfulness as in the lives of missionaries, and nowhere can be found more moving instances of self-surrender,

heroism, courage, character, perseverance, and faithfulness unto death.

Missionary Giving. Once teach the spirit of missions and the giving will take care of itself. There is no need of devices and sensational appeals for money if a school has been put by careful and long-continued effort into the right missionary attitude. Giving is one of the fruits of Sunday school effort; indeed, some would consider it almost the only fruit. The giving of money is only one phase of the matter. The pupil is to be taught to give first himself: his love, his time, his activity, his best behavior, his obedience, his gifts that God has given him; then he is to give, as far as he is able, of his substance which God has loaned to him. From the earliest primary years this should be made to the child to appear as a privilege. He should not be taught to bring a penny merely and so lay the foundation of the penny habit for life, but he should be taught to bring all that he can afford, not as a hard duty but as a joyful service. He should know what becomes of his money. The primary teacher, by a simple story, can tell of the poor little Chinese girl who has no beautiful Sunday school, and no teacher, but who, through the money of the primary class, now can have them. The habit of joyous giving of money for the good of others is one of the most helpful of all the habits which can be formed in the Sunday school.

A Missionary Curriculum. In the lower grades, as we have seen, the aim of instruction is simply "to develop missionary attitudes and habits." In the Junior Department a little text-book may be introduced for supplementary work. The Missionary Chain, and Japan for Juniors are excellent. With only five minutes a week, or even with half an hour each month, much may be done. The Intermediate Department may study such a book as Bradner's The Kingdom Growing, and the Senior Department may be given a short course in such books as De Forest's Sunrise in the Sunrise Kingdom, and Smith's The Uplift of China. These little studies need not interfere with the regular Sunday school work. They should come as a diversion. They should, however, form only a part of the missionary work of the school. Every International Lesson should be searched for its missionary

bearing, and the whole aim of the teacher should be to create in every pupil the real missionary spirit, the desire to go out and be helpful to others. This is the motor side of Sunday school work and it is the really vital side. In the Graded Lessons we are to have systematic instruction in missions, a thing not possible under the system of Uniform Lessons.

CHAPTER XXXIV

THE USE OF REVIEW

The Importance of Review. By many Sunday school teachers the quarterly review is looked forward to with apprehension. They would far rather teach a regular lesson. Some turn back to the opening of the quarter and teach the lessons over again (as far as time will permit), often getting no farther than the third or fourth lesson. Some schools expect the entire teaching period to be taken up by the superintendent, who is supposed to preach a sermon on the series. Some quarterlies have an optional lesson that may be taken in place of the review, and some schools even give over the period to the missionary superintendent for his monthly service. All of this is wrong. The review lesson is the most important one of the quarter, and it is the one that requires the most careful preparation and the greatest skill in presentation. This, however, does not mean that the quarterly review is the only review the class is to have. Every Sunday is a review Sunday. The skillful teacher begins always with review. One eminent authority estimates that one third of every lesson period should be devoted to review; another would use even one half. The motto of the thorough teacher is, *Review, review, always review.*

Reasons for Review. Reviews are valuable for three reasons: 1. The process of repetition aids the memory; 2. The consideration at every recitation of new material in connection with the old assures always a firm foundation to build upon and brings a more complete comprehension both of old and new; and, 3. A final reconsideration of the whole subject at the close of the lessons enables the student to grasp it all as a single unit rather than as a series of isolated parts.

Repetition. We have already seen how memory images are brightened by repetition. The schoolboy learns his declamation by going over it again and again. Jesus im-

pressed one lesson forever upon Peter's mind by asking him three times the same question: "Simon, son of Jonas, lovest thou me?" To review the last lesson is to fix it in the pupil's memory. He may have been inattentive at some point, or he may not have been much impressed by some of the details. The review deepens the impression. Repetition, however, does not mean a mere lifeless going over of the same words and phrases. "A machine," says Gregory, "may repeat a process, but only an intelligent agent can review it. The repetition done by a machine is a second movement precisely like the first; a repetition by the mind is the rethinking of a thought." It is often helpful, especially with younger classes, to have the teacher designate some one to retell the story of the preceding lesson, and then to have others in turn add details which he has left out. A teacher who is working by the lecture method and requiring his class to take notes should always begin by having some one read his notes of the last lecture. The repetition fixes the material in the minds of all the class. This, however, is only the first element of review.

The Lesson Approach. Herbart's first step requires that nothing new shall be given unless the way has been prepared for it. The new must be a building on to something which the pupil has previously mastered. In Sunday school teaching, as indeed in all kinds of teaching, this first step will involve a reconsideration of the previous lesson. All too many teachers teach each lesson as an unrelated fragment, and each Sunday's portion as if it were complete in itself. But lessons are cumulative. A whole quarter, for instance, is given to the career of David. A whole year is given to the book of Acts. Each lesson builds upon the last, and therefore the last lesson should be revived. There will be no need of minute treatment now. Only main heads and vital lessons are to be touched upon, but the trend of the series should be marked, and the points should be selected which will make clear the lesson of the day. It is often a valuable exercise to have the class tell briefly the essential facts of several lessons in review. Then there should be a brief summing up at the close of the lesson. Especially with younger classes it is a valuable exercise to have one pupil

do this in his own words. Thus teaching becomes a continuous process of advancing from the known to the unknown, of building the new upon foundations already laid and then tested.

The Quarterly Review. The end of a quarter marks the completion of one phase of the subject. The lessons, if they have been well chosen, center about one great central truth. The class, as it were, has been examining the territory section by section; now it is lifted up to where it can see all of it at a glance. One may explore an intricate, winding mountain lake; he may get acquainted with this little bay, and that long point, and that irregular island, and so on, and yet he may have little conception of the lake as a whole until he ascends a near mountain from which it is seen as a unit. One quarter's lessons consisted of incidents in the life of Jesus as recorded by John. The central truth was the central truth indeed of the whole book of John: "These things are written that ye might believe that Jesus is the Christ, the Son of God." To review the work, every lesson of the quarter should be examined in the light of this text. The material will then become not a mere collection of parts, but one homogeneous unit. Then should come the concentrated personal application. Why have three months of careful study been given to prove "that Jesus is the Christ, the Son of God"? The answer is in the completion of the text: "That believing ye might have life through his name." The quarterly review should be a gathering up of all the lessons into one concentrated truth, and then the application of that truth with power to every individual life in the class. Review day should be the most deeply spiritual day of the whole quarter.

With Chalk and Pencil. The blackboard can be used to advantage as an aid to review. The eye message will supplement the ear message and make it more surely remembered. The eleven or twelve lesson titles can be written down that the quarter may be seen at a sweep of the eye. Then the first letters of the various Golden Texts may be added. Each pupil of a junior class may be asked to bring pencil and paper, and all may be required to write the names of the persons mentioned in the lessons, then of the places. A

class may be given as a review of their map drawing the task of making a map illustrating the quarter's lessons. With the younger classes there should always be variety in the matter of review. Every avenue of approach to the child's heart and mind should be made use of. The real teacher is original. He studies his pupils as much as he does his lesson, and he makes use of all legitimate devices.

Written Examinations. Written examinations are just as valuable in the Sunday school as they are in the secular school. A class, especially a mature class, that has done faithful work for three months should be tested, and the test should be a far more thorough one than can be given orally. The teacher who conducts an oral review is always in danger of talking too much. Each pupil should have a chance to answer all the questions. The average class will welcome this chance. They will work in preparation for the test with a zeal that nothing else could bring. They should have something tangible to show for their three months' study. The papers should be corrected and graded and handed back. In the smaller classes certificates should be given, and the examination results should perhaps be made the basis for promotion. It has often been found helpful to give the class a list of questions the week before and to have the answers brought in in as complete a form as possible. Questions can be asked requiring considerable research, and the best paper can be determined upon and later read to the class. A teacher who has never tried written work with his class will be surprised at the interest it will create and the results it will bring forth. Everything, however, depends upon the class. Some pupils would not go were examinations required, and some classes would resent bitterly anything that would throw too much attention upon the individual student. The teacher must study his class and be guided by common sense.

The Test of Teaching. Finally, reviews furnish the best possible test of a teacher's work. Says Dr. Trumbull, "Most teachers would be surprised at finding, by any fair testing of their work, how little, comparatively, has been gained by their scholars, or rather how much which they supposed they had made clear has been missed by their scholars, in any

lesson, or in any series of lessons, of their teaching." Then he tells of the teacher in a Junior Department who was dealing with the story of Elijah and Ahab. "Graphically and vividly she pictured in simple language the appearance of Ahab and Elijah, explaining at every point the characteristics and relative positions and circumstances of Ahab, the idolatrous king of Israel, and of Elijah, the rugged and courageous prophet of Jehovah. The children listened as for their lives. They were all attention." At the close, addressing the most intelligent and attentive of the class, she asked, "'Now to see what you remember of what I have told you. Who was this Ahab?' The child's answer came back promptly, 'God.'" Such experiences are good for a teacher. He who suspects that he talks too much when he gets before his class should pause often and ask questions in review. The pupil's attainment is marked not by what he hears, not by what he has had given to him, but by what he can give back. There is no way of being sure of what he is receiving but by constant testing. It is in this way that the teacher studies his class and at the same time studies the effectiveness of his own methods. As we have already said, the motto of the conscientious and thoroughgoing teacher is, *Review, review, evermore review.*